

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., November 29, 1934

NEW SERIES
VOLUME XXXVI. No. 48

State-Wide Laymen's Convention December 4, 10 A. M.

The call follows, to-wit:

MISSISSIPPI BAPTISTS DETERMINE TO PAY THEIR DEBTS.

WHEREAS, we have come so near the goal of paying our debts, or meeting all obligations due this year, and

WHEREAS, there is a spirit manifested among our people and especially among the laymen at this time to pay all maturing bonds and interest, and

WHEREAS, we believe it will greatly hearten our people and put forward all our work by meeting our obligations falling due December 1st, and

WHEREAS, we cannot pay our debts out of Cooperative Program receipts alone and carry on our work in a worthy way, and

WHEREAS, we are well able to carry on our work through the Cooperative Program and pay our debts as an additional obligation;

THEREFORE, we, the undersigned laymen, because of our deep interest in the honor and name of Mississippi Baptists, and the Cause of Christ around the world, invite and urge the Baptist laymen of the State to join us in a Statewide Laymen's Convention in Jackson, Mississippi, at the First Baptist Church, Tuesday, December 4th, at 10:00 A. M. at which time we will furnish you a program of information, inspiration and real service in reaching our goal.

Yours,

M. E. MOFFITT, Jackson,
Statistician State Department of Education
R. N. WHITFIELD, M. D., Jackson,
Vital Statistics Dept., State Board of Health
R. F. BASS, Hattiesburg,
Business Manager Mississippi Woman's College
HARRY SMALLWOOD, Laurel,
General Merchant
W. E. HOLCOMB, Hattiesburg,
President Mississippi Woman's College
F. M. COLEMAN, Jackson,
County Superintendent of Education
J. P. WALL, M. D., Jackson,
Physician and Surgeon
S. E. TRAVIS, Hattiesburg,
Attorney
HARVEY F. GARRISON, M. D., Jackson,
Child Specialist

J. E. BYRD, Mt. Olive,
Secretary Sunday School Department
D. M. NELSON, Clinton,
President Mississippi College
A. H. LONGINO, Jackson,
County Judge
L. T. LOWREY, Blue Mountain
President Blue Mountain College
W. N. TAYLOR, Clinton,
Secretary State Teachers' Association
GREEK L. RICE, Jackson,
Attorney General of Mississippi
E. C. WILLIAMS, Jackson,
Associate Sunday School Secretary
E. D. HURST, Laurel,
Insurance

Mississippi Baptists are within \$30,000.00 of amount needed for paying all this year's maturing bonds and accruing interest.

By 300 laymen giving, or raising, \$100.00 each December 4th, the \$30,000.00 will be in hand; bondholders will be paid; the honor of Mississippi Baptists will be saved, and the cause of Christ will move forward in a greater way.

Only heroic laymen will respond to this call. But Mississippi has many in the heroic class. Nearly 100 have already given \$100.00 each and more. More than one dozen of these have promised to join in with 300 now to raise the needed \$30,000.00 by giving another \$100.00.

The sum total of our various bond issues was \$825,000.00. It is now \$553,000.00. Pay December maturing bonds and it will be \$528,000.00.

When our first bonds were issued, the total endowment was \$250,000.00. It is now \$1,250,000.00.

In buildings, equipment and endowment our holdings are \$1,800,000.00 more than when first bonds were issued.

Every dollar contributed now yields more than one (\$1.00) dollar. The reason for this: when the Convention issued \$450,000.00 in bonds for endowment, friends of the schools gave \$525,000.00. Buildings are costing the Baptist State Convention only two-ninths of the actual cost—due to the fact that friends paid seven-ninths of it.

The purpose of the meeting is to make good the denomination's promise to its creditors. Surely three hundred (300) laymen can be found who are able and willing to lift this debt for the glory of Christ.

Sparks and Splinters

There are said to be 60 ministerial students in Howard College, Alabama, this session.

In fifteen months the 100,000 Club among Southern Baptists had paid \$160,636 on South-wide debts.

Mrs. W. M. Blackwelder, wife of one of Alabama's best preachers and mother of Prof. Blackwelder of McComb, passed away week before last.

The fifth Southwide Sunday School Conference of Southern Baptists will be held in Raleigh, N. C., Jan. 1-4.

Dr. A. J. Aven of Clinton is improving after a serious illness. His friends who are legion will remember him affectionately in prayer.

The endowment of Judson College for Girls in Alabama is over half a million. That of Howard, co-educational is nearly three-quarters of a million.

Dr. M. E. Dodd is expected to be in his pulpit, First Church, Shreveport, on Dec. 16. Until then Dr. R. M. Inlow is supplying.

Alabama Baptists set their financial goal as \$150,000 for the Cooperative Program for next year. Last year the Cooperative Program received \$102,502.18.

In North Carolina Wake Forest College has 900 students, and Mars Hill (Junior) College has 500. Baptist schools everywhere are proving their worth and the people are finding them the best place to send their boys and girls.

Harvard University is said to have received \$13,000,000 additional endowment annually during the depression. Our Baptist people need to learn the need and the benefits of Christian education, and to put millions into our colleges.

There are said to be 150 Negro Baptist preachers in the city of New Orleans. Louisiana Baptists and the faculty of the Baptist Bible Institute are cooperating with the Home Board to help these leaders among their people.

The Watchman Examiner says: "There are 1,732,954 families in the City of New York. More than half the heads of these families are foreign born, the biggest groups coming from Italy and Russia. Only seventeen per cent contain white persons born of American parents at their head."

From Washington an Associated Press dispatch says: "Revenues from the liquor industry since repeal have fallen far below official estimates made prior to the return of legal liquor. Experts figure consumption of legal liquor this year will amount to only one-third to one-half of an average pre-prohibition year."

PASTORAL CHANGES: H. M. Thompson resigns at Calvary Church, Sedalia, Mo.; J. C. Newman becomes pastor at Calvary Church, Mexia, Texas; H. E. Williams goes from Ola to Elmyra, Ark.; E. D. Jeter accepts a call to New Castle, Okla.; Geo. D. Heaton becomes pastor First Church, Paducah; W. C. Hankins goes from Wellington to Ennis, Texas.

Alabama Baptist Convention this year appointed a standing committee like the one Mississippi Baptists have had for more than a year, to cooperate with the committees from other interested bodies in promoting temperance sentiment and legislation. They are expecting a referendum in the spring on the liquor question, such as we had last summer in Mississippi. May the Lord lead his people to a great victory.

Sunday the editor preached morning and evening for Pastor M. J. Derrick at Center Terrace Church, Canton. The evening congregation was particularly good. These brethren and sisters have recently painted their new church building and are now preparing to ceil it. Some months ago they enlarged it by widening the auditorium in preparation for Sunday school rooms. About nine-tenths of their Sunday enrollment were present Sunday morning. We greatly enjoyed the hospitality of Deacon and Mrs. McKay. The church is preparing to send a good Thanksgiving offering to the Orphanage.

Pastor J. N. Campbell did the preaching in the revival of the First Southern Baptist Church of Tucson, Arizona, which closed on November 18th with Evangelistic-singer C. F. Frazier of Willcox, Arizona, leading the singing. There were seventeen additions, making a total of 30 additions since October 1st. The church has just bought excellent lots for the location of its permanent home.

The only change of percentages made by our State Convention was that one-half of one per cent was taken off of what has been going to Christian Education and was added to Ministerial Education. That is the help given to young preachers is slightly increased while the amount going to the colleges is slightly decreased. The division of funds between state and southwide objects remains 50-50.

Here is a high compliment to Baptist young people: A non-Christian man in Memphis said that he had never observed so good behaviour on the streets, in the restaurants, and in the hotels, as when the Southwide Baptist Student Union Conference was held recently in that city. He added: "I did not see a girl smoking, and very few, if any, of the boys." One hotel manager said that he never had as fine a crowd in his hotel.—Ex.

Louisiana Baptists to the number of 800 meet in their Convention in Bogalusa. Rev. O. P. Estes was continued as president. The preacher for next year is Horatio Mitchell of New Orleans. They set as a goal for next year \$80,000. It is said the spirit of the meeting was at hightide. All actions taken were unanimous and enthusiastic. A Mississippian, B. F. Wallace, was elected vice-president. Louisiana College has a 20 per cent increase in attendance over last year.

About the best humorous story told at our Convention was that by Dr. Geo. W. Leavell. He said a young lady driving an automobile pell mell down a city street was hailed by a big policeman who reprimanded her for reckless driving. She replied, "I didn't see any signal lights at the crossing." The officer swelling with importance said, "I am the light." The young lady responded, "Hurry up, big boy, and turn green, I'm in a hurry!"

Oklahoma Baptists increased the number of their Executive Board from 22 to 34. All their state institutions and boards reported a decrease in indebtedness. Their total receipts for all denominational work the past year were \$185,968.30, an increase of \$38,570.71. They will continue their debt paying campaign. They appointed an Endowment Commission to conserve and safeguard all endowment funds. Their Board of Directors is authorized and empowered to work out with the Executive Committee of the Southern Baptist Convention a new agreement concerning the 100,000 Club.

A year ago President Roosevelt appealed to the liquor drinkers to buy no liquor from bootleggers. Did they pay any attention to him? Nay verily. The bootleggers continued to do as much business as ever, in spite of repeal. And now Mr. Morgenthau, Secretary of the Treasury, is renewing the appeal. The average liquor drinker has no sense of loyalty to the government and will pay no attention to the appeal, but will go right on buying where he can get it the cheapest. And the reduction in the tax will have no effect. The bootlegger can make it as cheap as anybody and pays no tax at all.

After four and one half years of fruitful ministry, Rev. A. W. Reaves resigns the pastorate of the First Baptist Church, Greenville, Texas. During his ministry there have been nearly six hundred additions to the church and seventy-five thousand dollars raised for all purposes. Also a splendid, new educational plant has been built and paid for. The First Church, Greenville, gave seventy thousand to the Seventy-Five Million Campaign and has given more than one hundred and fifty thousand dollars to Burleson College through the years. Truly it is one of the great missionary churches of the South. For the immediate future Rev. Reaves will be engaged in special religious work.

At the South Carolina Baptist Convention the trustees of the Baptist Courier presented to the editor, Z. T. Cody, a beautiful silver vase as a token of love and appreciation of his twenty-three years of service. Dr. Cody was not able to be present, but his daughter received it in his name.

The circulation of The Baptist Standard last year increased sixty per cent, and the number of churches contributing to the denominational program increased seventy per cent.

In the forty years observance of Lottie Moon offerings the Baptist of the South have given nearly two million and a half dollars to foreign missions.

The celebration of the Natchez Church Centennial included an address on the first day by Rev. J. L. Boyd, addresses through the week by local pastors; and was concluded by a sermon Sunday morning by the pastor, Dr. W. A. Sullivan, on the text, "The Church of the Living God, the Pillar and Ground of the Truth," and an address Sunday night by the mayor of the city. The church and city, says the pastor, are enthusiastic in the expectation of the Convention coming in 1936.

Hinds-Warren Pastors' Conference meets in Jackson, Monday morning at ten o'clock on Dec. 3. This will be during the meeting on the Convention Board. The program includes reports of Sunday's work, sermon outlines, and address by Dr. W. H. Morgan on Deacons, on the Doctrine of Salvation by Pastor Owen Williams, on "The Pew to the Pulpit" by Deacon A. K. Godbold, on Baptist Ritualism by P. I. Lipsey, a Scripture reading contest, and Studies in Hebrews by Dr. M. O. Patterson.

New York City has assessed for taxes this year \$55,000,000 worth of property hitherto tax exempt. These seem to be mostly religious institutions or the property of religious institutions which are used to bring an income to the owners. This is coming to be a problem in many places. In Mississippi a rather fine distinction is made. If we understand it, the courts have ruled that property whose income goes to missions is taxable. But property whose income goes to charity or benevolence, such as orphans and old preachers is not taxable.

Prof. Chester Swor was the guest of the Sunflower Junior College Saturday and Sunday, the 17th and 18th. Prof. Vandiver, the president of the college, was very kind and "loaned" him to the Baptist Church for the morning service of worship. A very large crowd welcomed him. His first year after college student days was spent as professor in S. J. C. During that brief year Chester made a place in the hearts of Moorhead people and the students and faculty of S. J. C. that few people have ever had. His messages, five of them during the stay, were all spiritual and vital. After the message Sunday morning there was added to the church by letter one of our college girls, Miss Frances Watts, of Belzoni, Miss. A large number of students and local church members came forward reconsecrating their lives to Christ. May dear old M. C. produce many more like Chester Swor. He has an invitation to return annually as long as he will come.—W. L. C.

The Baptists of Texas have two general bodies, the Baptist General Convention and the Baptist Missionary Association. The former cooperates with the Southern Baptist Convention. Last year both bodies appointed committees to work together to see if a basis of agreement could be reached for the union of the two bodies. They held a number of meetings during the year and finally agreed upon a plan of union to be presented to the two bodies in their annual sessions. When these two bodies met in different places the General Convention voted unanimously to adopt the plan of the union. The Baptist Missionary Association voted against it. This seems to put an end to present efforts at union. Have you ever noticed how a cat will cry to be admitted to the house? But when you open the door, all the cat's native and inherited suspicion comes to the surface and it walks away.

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

THE HOME BOARD AND THE LOTTIE MOON OFFERING

We are dedicating our page in the papers this month to Foreign Missions. The Week of Prayer and the Lottie Moon Offering for Foreign Missions is planned by the W. M. U. for the first week in December, and the Home Board would join its prayers with the prayers of our women that the offering taken for Foreign Missions during this week will be indeed a victory offering for our missionary work in lands afar.

Home Missions Supplementing Foreign Missions

In 1845 our spiritual fathers, when they organized the Southern Baptist Convention, established two mission Boards—the Home Mission Board through which they would function in the evangelization and the Christianization of the homeland, and the Foreign Mission Board through which they would function in the evangelization and Christianization of the world. From that day our Home and Foreign Mission Boards have worked together to this end.

From that day the Home Mission program of Southern Baptists has had a world objective. Our Home Mission workers all through the years have believed in Foreign Missions and the effort of the Home Mission Board has been to Christianize and evangelize the homeland for world conquest for Christ. The entire personnel of the Home Mission Board, with all of its missionaries, believe in Foreign Missions to the very bottom of their souls. All of them are happy to give to this great enterprise. The Home Mission Board and its force do not designate their gifts.

And Now About The Offering

There was a time in the past when our churches joined the good women of the South in a great offering for Foreign Missions that amounted to about \$800,000. Wouldn't it be a glorious thing if our pastors and people would join with the Woman's Missionary Union this year in their Lottie Moon Offering and make an offering commensurate with their ability and love for Foreign Missions. Southern Baptists are able to raise \$500,000 and more, for Foreign Missions during this week of prayer.

There are a number of reasons why we should give this amount.

1. The world needs the Gospel today as possibly it has never needed it at any period of its history.

Throughout the world we find discontent, dissatisfaction, racial jealousies, class hatred, spiritual and financial depression, economic disturbances and political chaos. A survey shows Russia in the grip of Communism, Germany overtaken by Hitler, revolution brewing in the Balkans, political upheavals in France, militarism in Italy, the awakening of racial consciousness and the dawning of hope of supremacy for the colored races in Asia, together with a revolt against Christianity that seems to be growing in all lands. These things make it imperative that the Gospel of Jesus Christ be preached today in the power of Pentecost in all the world.

2. The churches in the homeland need the stimulating, unlifting, revitalizing and power-producing effect that would come from a real sacrificial offering to Foreign Missions

Christ organized his church and commissioned it to evangelize the world. This is the primary and superlative task of the churches of Christ. The power of the Holy Spirit was given that these churches might carry out this commission, and in all the ages past when the churches have been really missionary the blessings of Heaven have been poured out upon them. The mission

appeal is the most stimulating, vitalizing, strengthening, up-building challenge that can be made to our churches.

Just now when the churches throughout the bounds of the Southern Baptist Convention are launching their financial programs and underwriting the local and denominational work for the new year there is nothing that our pastors could do that would have a more wholesome effect upon the success of this program than to lay themselves out for a great offering for Foreign Missions.

3. The individual members of our churches need the rekindling of love and devotion to Christ and His cause that would come from a sacrificial offering to Foreign Missions.

We need as followers of Christ to re-capture again as individuals the sacrificial spirit. We need to be personally connected with Christ in sacrificial service for a world's redemption. When our hearts go out in prayer for the coming of the Kingdom of God and our gifts are made in a personal way for the specific task of sending the Gospel to the uttermost parts of the earth, we connect ourselves up directly with the great Kingdom movement of Christ and the Spirit who is guiding that movement will pour out upon our souls His benediction and blessings.

The Christian constituency of today stands in imminent danger of having its character undermined and its power destroyed from the enervating influences of over self-indulgence. Southern Baptists need this. The only salvation of our churches is for them to turn their activities to missions and to pour some of the wealth that the Lord has given them into the great work of saving the world.

I once heard a fable of a brook and a lake. The brook was running along, singing and dancing and throwing its spray over the grass on its banks and giving of its waters to water the plants and the cattle and to turn the wheel of the mill as it went along. One day the lake close by said to the brook, "Aren't you afraid that you will give out? Do you know that hard times are coming? There are long summer months ahead when there will not be a drop of rain. What will you do then?"

The brook replied, "I do not know, but I am going to give while I have to give." And so the brook sang on and gave on and ran on.

The lake kept all it had. It reserved all its source and power for the hard times coming. The summer came on. It was a very hard summer. The months were long and dry. The sun's rays licked up the water of the lake. The brook sang on. A thick green scum formed over the lake and it became the home of insects and a source of contagion. It grew lower and lower until it was scarcely anything but a puddle of mud.

In the meantime the warm sun melted the snows of the mountains and the water fed the stream, and the brook, without abating, sang on and ran on, watering the plants and beasts and turning the wheel of the mill and making the whole community glad and happy because of its presence.

Such is the difference in the life of the church that pours itself into mission work and the one that does not. The eternal fountains of God forever feed the church that gives itself to this great work, while those who deny the God of Heaven their support in this great undertaking become spiritually stagnant pools of theological mud, breeding nothing but insects of discension and miasma of contention.

Our Marching Orders

There are some things that the passing years do not change. The Son of God, who is the captive of our salvation, gave to his people the following marching orders: "Go ye into all the

world, and preach the Gospel to the whole creation." The Gospel is the Good News of God's love, God's sacrifice and God's plan for the salvation for a world of sin. The history of Christianity has abundantly proved the efficacy of the Gospel. Jesus Christ "is the wisdom of God and the power of God unto salvation to everyone that believeth." There is wonder-working power in the blood of Jesus Christ. Anywhere and everywhere it will conquer sin and break bars that bind the sinner. The history of Christianity has abundantly proved the sufficiency of the Gospel. Jesus Christ said, "I, if I be lifted up, will draw all men unto me." Christ theoretically solved in advance the problem of winning men to Him. There is infinite power in the transcendent sacrifice of the world's Redeemer. The churches of Jesus Christ are the evangelists of this mighty redeeming power resident in Christ. Shall we not go forth in the power of His might to evangelize the world?

—BR—

HISTORICALLY SPEAKING

In anticipation of our Centennial Celebration in 1936, we purpose to have in the Baptist Record a weekly column, or at least periodically, relating to the progress of the movement and containing suggestions as to methods of cooperation whereby all the forces of the denomination may be utilized in furthering the interests of all our agencies, institutions and departments for the praise of the glory of Christ's name.

In the first place, it is suggested that each agency, department and institution set a high figure for enrollment and enlistment, and a worthy financial goal toward which we shall all seek to attain for the paying of our bonded indebtedness and other obligations. Let's capitalize on the occasion in appealing to our Baptist hosts to rally around the standard of Prince Immanuel in a decided forward movement all along the line.

In the second place, we shall appeal to every Baptist church and church member, and association, in Mississippi for assistance in gathering all historical documents, books, minutes, biographical sketches of men, women and institutions bearing on any and all phases of our work to the end that valued leaves of our history may not be permitted to go to waste further, and that when we meet in the 1936 session we shall have the most complete historical collection of any State in the Southern Baptist Convention.

In the third place, we desire that the hallowed spots sacred to the memory of our denomination in the environs of Natchez shall be in part reclaimed and credible monuments or markers be placed upon them so that when the Baptist clans shall make their "Pilgrimage to Natchez" in our centennial year, these may be viewed with a sense of true pride and genuine appreciation of the struggles of our forefathers and of their devotion to the cause which we love.

In the fourth place, it is hoped that for these two years a cumulative interest may be engendered and so take hold upon our people that at the convening of the Centennial Convention unnumbered hosts of Baptists from every section of the State shall be constrained, without persuasion, to converge upon the mecca of Mississippi Baptists.

Cordially,
J. L. Boyd, Chairman of Committee.

In just a few weeks we will be celebrating the Christmas Season and now is a good time to be thinking of what we will give to those we love. What better gift could you send to a loved one or friend than a year's subscription to the Baptist Record. The price is only \$1.50 per year and your gift will bring joy each week during the year. Plan now to place several gift subscriptions on your list.

Editorials

POLITICS AND RELIGION

A town has sprung up in east Tennessee as a result of the building of a dam by the federal government to produce and distribute electric power. The town is named Norris for the senator who so long worked to get these natural resources into the hands of the federal government. At present the town is made up of workmen, who do not expect to be permanent residents. Later the town is expected to be a sort of model for such communities. Already the question has come up as to what sort of religious services and organizations shall be permitted. The whole matter seems to be in the hands of the federal administration, which apparently favors a community church, or perhaps they would say community worship. Recently a questionnaire was submitted to those living temporarily in the town as to what sort of worship they would favor. Less than two-thirds of these have been returned up to date, and these favor by a large majority what is called "community worship," or "cooperative religious effort," without any denominational lines being drawn.

There are several things that need to be said about this. And the first is that no government has any right to prescribe the form of religion or worship any of its people may have, nor to limit the free exercise thereof. This is guaranteed by the first amendment to the federal constitution. The town of Norris may not be particularly important in itself, but there are a principle of government and a religious conviction involved in this matter that affects the whole land and the foundations of government and religion.

The officials of the town of Norris represent the federal government, and as such they have nothing to do with the form of religion which shall prevail there. Their only concern is or should be that all representatives of all religions should have the opportunity to worship God according to the dictates of their own consciences and in whatever form or under whatever name they may choose. This freedom is an inherent and inalienable right, limited only by provision that they must not violate public order and morals.

But someone may say that the government, or its administrative agencies allowed the people of this town to decide by vote what form of worship they would chose. In answer it must be said that religious convictions, worship and practices are not determined by a majority vote. If that were true nobody but Baptists in Mississippi and in some other states would be allowed to organize churches, build houses and conduct worship, for the reason that Baptists outnumber all others. But Baptists would be the last people to vote such a thing upon a state or a community. We believe in absolute religious freedom for everybody.

In the case of the town of Norris the government owns all the land, and apparently is unwilling to sell any of it or lease it to churches of different faiths for worship and the propagation of their faith. The question of religious liberty is involved in the case of the town of Norris as truly as it is in Nazi Germany, in Soviet Russia, in Socialist Mexico, or in several Romanist controlled countries in both hemispheres. We had just as well settle this question of religious liberty now as at any time. This is not the only case in which we have been threatened with governmental interference with religion. It is likely to bob up most anywhere. It is not surprising that the Tennessee Baptist Convention a few days ago passed resolutions deploring the fact that an alien religious federation was in charge of the church program at Norris.

DENOMINATIONAL MACHINERY AND SPIRITUAL ENDUEMENT

Whenever I hear a subject like this mentioned, and it is much talked about among the common folks, and written about among the uncommon folks, I always think of Ezekiel's vision with which his book of prophecy begins. You will recall that he says he saw visions of God, that is as I conceive it not simply visions given him by God, but visions of the actual presence and workings of God. That is what he needed and that is what we need, a vision of God, a visualizing of the presence of God, a realizing of his immanence, his actual touch and working in our lives and in our world.

There are lots of good things in that first vision which Ezekiel describes, if we have spiritual apprehension of their meaning. But there is just one statement in his description of that vision which concerns us now. More than once he says, "The spirit of the living creature was in the wheels," or as it is put in Moffatt's Translation, "A living Spirit was in these wheels." The American Revised Version in the margin says, "The Spirit of life was in the wheels."

The meaning of the vision may be summed up by saying that God reveals himself by what he is doing in the world, if we have eyes to see. That he works by many complicated instruments. There are wheels within wheels. There are eyes and wings and many agencies for doing his work. The physical world is a most complex machine. But all its parts work in harmony. They work with the utmost freedom and they are motivated by one central energy. So the work of God and of the Lord Jesus Christ is carried on by many cooperating agencies. They have one purpose and aim, the perfecting of the saints unto the work of ministering. They have one mainspring, the indwelling Spirit of God, who "worketh all in all," I Cor. 12:6, though there are "diversities of operation."

These things are said in view of the complaint that is sometimes made against the denominational work today, that we have "too much machinery." Or as you hear sometimes the criticism of "institutionalism." It is quite possible for people to take fright at a word, and a whole lot of good people may become stampeded and bolt the whole work of ministering to the manifold needs of men in the name of the Lord Jesus. A horse will sometimes take fright at a piece of loose paper on the road, and threaten to tear things to pieces. So there are people who take fright at the word convention or as they sometimes call it conventionism. Name it association and they seem to lose all fear. And similarly there are people who take fright at the word board, when the word committee will bring them to eat out of your hand.

So there are people who declaim against "institutionalizing" the churches or the work of the churches. It might be difficult to get them to clearly define what they mean by this. But it is supposed that they object to doing the work of the denomination through regular agencies, instruments or channels. Of course this would lead logically to destroying orphanages, hospitals, schools, seminaries, or mission boards through which our Baptist people cooperate to do their work more effectively, and through which it is possible to reach a larger number in need. To destroy these would leave to others than Christians the business of ministering to the needs of men's bodies and minds, or to leave it undone. It would mean that Christian training would be no part of our ministry, and that the salvation of the lost at home and abroad would be undertaken only by individuals without the cooperation of others.

But there is a fear in the hearts of some that if you have institutions you have abandoned your dependence on the Spirit and are undertaking to do the Lord's work by human agencies and in human strength. We insist there is no more danger of this when you have institutions than when you renounce institutions. In either

case there may be and often is a forgetting of our dependence on God and absolute reliance on His Spirit.

Personally we have known some sorry specimens of unspiritual Christians connected with boards, and we have known some who opposed boards who showed a sluggish and even a vicious spirit. But we have had ample opportunity to know men connected with Baptist institutions who were the finest examples of spiritual power in their generation. Take for example the men connected with our three theological schools in the South. We are almost ready to say that we know no men who are their equals in dynamic spiritual life. If we have any spirit-filled men today, they are to be found in connection with these institutions. Or if you will, take the men who have been at the head of our mission boards. We have personally known most of them in state and southwide work. They are our great burden bearers, and stay by their tasks because they believe that the Lord has led them by His Spirit. You can follow this on through our colleges today. These men would be the last to make any claim for themselves, and like Paul would be ashamed to make any personal defense. But those who know them best know how earnestly they seek the guidance and strength of the Spirit of God for their tasks.

We sometimes hear criticism that we are emphasizing education to the neglect of evangelism. But there are no more zealous or effective evangelists among Southern Baptists than the heads of our theological schools. Drs. Hamilton, Scarborough and Sampey. And their associates are like them. There is no necessary conflict between denominational machinery and spiritual endowment. The "spirit of life is in the wheels."

GOD'S HERITAGE

In Paul's praying for the Ephesians it was his desire that the spirit of wisdom and revelation be given them in order that they might have a full and growing knowledge of Christ. This knowledge of Christ involved three things, or looked down three expanding avenues. The first was that they might know the hope of their calling. The second was that they might know what was the riches of the glory of God's inheritance in the saints. The third was that they might know what is the exceeding greatness of his power toward them that believe.

These three things are closely joined together, but may be considered separately. The first supplication was that they might know the hope of their calling. This has been treated in a former article. The third will be treated later, the Lord willing. We now consider the second, namely that they may know, and that we may know what is the riches of God's inheritance in the saints.

There is need of prayer here, and a spirit of revelation, for nobody is going to accept the glorious teaching of the scriptures on this subject unless the Lord opens the eyes of his heart. It is quite common for a certain class of skeptics to say that the idea is foolish that an infinite God should be concerned about an infinitesimal speck like man, in the midst of a universe whose expanse has not been measured, and which includes myriads of spheres in comparison with which this earth is as nothing.

The Bible takes all these questions into consideration. They are not new to the world by any means. David said when he considered the heavens, the work of God's fingers, the sun, moon and stars which He had ordained, he was amazed to think of His paying any attention to man. But he found that God had placed him in possession and control of it all. The latter part of Isaiah was written to give assurance to Israel that they were God's heritage and that His dealing with the nations and his control of the universe would be in the interest of His chosen people. This is not a late development in the faith of Israel, for Moses in his song of victory which closes his ministry, proclaims the same

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truth. He says (Deut. 32:8-9) "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion in His people: Jacob is the lot of His inheritance."

When the Lord settled Israel in their own land, He gave to each family its perpetual landed inheritance. And the same idea is used with reference to the portion which God has for His heritage. Sometimes a cemetery is called "God's acre." But the Bible idea is that God's acre is His people. In some European countries great lords have estates that have been in the family for centuries. They are objects of pride to the owners and of interest to visitors. God has an estate. It consists of the redeemed of Christ.

Paul in writing to the Corinthians about their preference for one preacher above another, says in effect that the preacher is of small moment. The thing of chief concern is what sort of people are the product of his ministry. The preacher is only God's servant to accomplish God's purpose in the saints. He says, "We are God's fellow-workers: Ye are God's husbandry, God's building." We are God's farm. What sort of crop has He in your community, in your church? What condition is it kept in? Is it a credit to Him? We are God's building. The government building in any city ought to be as good as the best. God's building ought to be a credit to Him, and an inspiration to all.

We sometimes think and perhaps truly, that we are not a very good demonstration station, not a good demonstration farm or experiment station. Perhaps our eyes have not been opened to what we might be, can be, ought to be; what God wants us to be and intends us to be. Paul prayed hard for these people that their eyes might be opened, that they might know "what is the riches of the glory of His inheritance in the saints." Riches of the glory! It is impossible to put more into human speech! The process may be slow but the purpose of God stands firm. Disappointments confront us, but the end is inevitable. The transformation goes on. We are to be transfigured in the renewing of our mind. We are to come to the measure of the stature of the fulness of Christ. We are to be like Him, for we shall see Him as He is. He that began a good work in us will carry it on until the day of the Lord Jesus. We are yet to be filled unto all the fulness of God.

It is a comfort to turn from present conditions in the churches to look at the picture which John gives us in the two closing chapters of Revelation. Here he saw a new heaven and a new earth. He saw the Holy City, New Jerusalem descending out of heaven from God. Here is a bride adorned for her husband. We are not making the progress we ought, but we are on the way.

You will see on the front page, Dr. Gunter's "Call to Mississippi Laymen" for a state wide meeting in Jackson, December 4, at First Baptist church in Jackson, to wipe the state clean of this year's indebtedness on our Board. Already enough interest has been shown and enough pledges have been made to indicate the spirit of our people, and their Christian purpose to meet our obligations like men and women who love the Lord. It was the editor's privilege and joy to be in a meeting of Laymen who are sponsoring this movement. They are jealous for the name of our God, and they have a Layman's justifiable pride in the Laymen of the state. They believe it can be done, and they are calling on their brethren throughout the state to help in the doing of it. There is no objection to the pastors coming along to see it well done, and many preachers have already said they mean to help in the doing of it. But the task is sponsored by Laymen whose christian character and business ability give every encouragement for a successful issue. Come on and be in the meeting.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

ADDITIONAL CONTRIBUTORS TO STATE DEBT CAMPAIGN

White Oak Church, Smith Co.	\$ 1.00
Sumner Church, Tallahatchie Co.	30.00
Holly Bluff Church, Yazoo Co.	6.62
Crenshaw Church, Panola Co.	7.00
Randolph Church, Pontotoc Co.	10.00
East Tupelo Church, Lee Co.	2.00
Friendship Church, Pontotoc Co.	1.00
Ecu Church, Pontotoc Co.25
Liberty Hill Church, Panola Co.	14.25
Courtland Church, Panola Co.	10.00
Corinth First, Alcorn Co.	25.00
Cruger Church, Holmes Co.	10.00
Prentiss W. M. S., Jeff Davis Co.	20.00
Bethel-Black Jack Church, Yazoo Co.	17.00
Curtis Creek Church, Benton Co.	2.00
Longview Church, Pontotoc Co.	13.25
Indianola Church, Sunflower Co.	5.00
Ripley Church, Tippah Co.	11.00
Mesa Church, Walthall Co.	2.07
Louisville Church, Winston Co.	15.00
Lucedale W. M. S., George Co.	1.00
Starkville Church, Oktibbeha Co.	10.00
Charleston Church, Tallahatchie Co.	80.19
Goodman Church, Holmes Co.	20.00
Temperance Hill Church, Marshall Co.	5.00
New Sardis Church, Smith Co.	2.00
Ashland Church, Benton Co.	35.00
Belzoni Church, Deer Creek	5.00
Bowmar Ave. Church, Hinds-Warren	13.00
Friendship Church, Lincoln Co.	2.50
Sylvarena Church, Smith Co.	2.50
Braxton, Simpson Co.	7.00
Boyle Church, Bolivar Co.	1.00
Saron, Mrs. W. F. Gilmore, Holmes Co.	3.50
Mt. Zion, Mr. and Mrs. Burkett Wright Leake Co.	10.00
Clinton, Dr. R. W. Hall, Hinds Co.	25.00
West Point First, Clay Co.	25.00
Alexandria Church, Marshall Co.	2.00
New Albany Church, Union Co.	33.75
Mt. Carmel Church, Winston Co.	16.20
Coffeeville Church, Yalobusha Co.	6.00
New Providence Church, Copiah Co.	6.00
Elmo Church Union	3.50
Pinkney Church, Newton Co.	4.30
Gulfport First Church, Harrison Co.	10.50
Oakland, Yalobusha Co.	6.00
	\$538.38

The Western Recorder speaking of the Kentucky General Association's having an outsider represent the Executive Committee of the Southern Baptist Convention before the state body says, "The official representation of Baptist bodies and personalities that lie beyond the formal responsibilities of the body before which the representative appears is of recent introduction among Baptists and such a speaker is handicapped by the implications of his position."

Kentucky Baptists had a problem on their hands, in that the recently installed president of Georgetown College, Dr. H. N. Sherwood, became a member of a Baptist church in Indiana without being baptized, having come from the Disciples Church. They discussed it earnestly and at length in their state meeting and finally passed resolutions disapproving such irregularity and calling upon the trustees of the college to correct immediately existing conditions, and in case it is not done by Jan. 20, 1935 a called meeting of the State Board is asked to prevent any further distribution of funds to Georgetown College. We see in the secular press that the college trustees have decided to have no meeting nor take any action before that date.

Kentucky Baptists in their state meeting voted to divide the gifts of the 100,000 Club between state and southwide objects in paying debts, with a 50-50 ratio. Of course this can only affect those who shall subscribe subsequent to this action and will of necessity be by the consent of the givers.

Pastor C. W. Thompson of Port Gibson sends in a list of subscribers from Antioch church, an afternoon appointment. He says of Port Gibson: "The work is growing and the people are responding better than at any time since we came. The largest Sunday school in the history of the church."

The U. S. representatives who have been conferring in London with commissioners from Great Britain and Japan on the fixed ratio of battleships, have been unable to come to agreement. If the expenditures for naval and military equipment continue to rise in Japan, it seems not improbable that a long suffering people hard ridden by taxes and the military organizations will revolt. This may be the best and quickest way to end the discussion.

In spite of the worst drouth in the history of Missouri, the Baptists of that state gave this year, in spite of the most stringent economic depression in the world's history. Missouri Baptists gave this year \$25,471.17 more than they did the year before. It is most cheering to see Southern Baptists climbing back to their former level in offering to missions. This state evangelist, Dr. Vines reports 28 meetings held with 1,006 baptisms and 190 added otherwise.

Nearly all denominational gatherings have passed in recent months strong resolutions with reference to the liquor traffic and have brought out facts and figures that would convince the most skeptical that repeal of prohibition is bringing ruin on the country. But it is time that we were putting these good resolutions to work to close the more than six hundred places in Mississippi selling liquor by license of the federal government. Let it not be with us as Mark Twain said about the weather: Everybody talking about it and nobody doing anything about it. It reminds us of a proud mother showing to one of her daughters a poem written by another daughter. When it had been read the mother asked, "What do you think of it." To which the daughter replied, "I think anybody who can write as well as that ought to do better."

—BR—

W. M. U. DEPARTMENT

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(Continued from page 8)

Personally she was charmingly humble; thoroughly selfless, and completely absorbed in the One Big Thing: world redemption.

Her works do follow her. In the far East seven colleges for women were established through her leadership; and in the homeland there are numerous mission ministries that she mastered.

"Blessed are the dead who die in the Lord."

—M. M. L.

—O—

Can you realize that there are only thirty more days before Christmas? I wonder if you have made out your Christmas list. Why not give a missionary magazine to a friend this Christmas, then they could enjoy it for twelve months.

We are a little behind with our quotas for our periodicals and we want to meet it by the close of the year.

Our quota for World Comrades this year is 900 and at the end of October we find that we have 745 subscriptions making 155 to be secured in order to reach the quota.

Our quota for the Window of Y. W. A. is 325, and we lack 35 subscriptions.

The quota for Royal Service for the year is 3,795, and at the close of the first nine months of the year we found that we have 3,456, making 339 to be secured.

POTENTIALITIES OF THE MEN'S BIBLE CLASS

Address of Prof. B. Fr. Brown, superintendent Gulfport schools, published by request of Pastors' and Laymen's Conference.

Not being able to collect facts from the churches represented at our conference previous to this meeting, I would like for each of you to answer a few questions which I shall ask in order that we may think together on the subject assigned me on this program. What percentage of the men in your church are you reaching through your organized Sunday school groups? Seventy-five per cent? Fifty per cent? Or even twenty-five per cent? I see from the expression on your faces that in most cases you are reaching possibly about the same number we are, not much more than twenty-five per cent or a third.

How can we expect the results in soul-winning and enlistment unless we reach a larger number? Have we a right to condemn the men in our church if they are lacking in interest in the program if we have not attempted to present the program to them? Can we get along without the man-power in our churches if we expect to make the progress in the Kingdom's work that we desire. Is it not true that the spirituality and the support of a complete church program can be realized if we inform the men we desire to reach?

Dr. George W. Graham of Illinois has so well expressed the thoughts on the subject assigned me that I am using very largely an article by him written in November 1932. In Dr. Graham's article he has dealt not only with the men's class in which I am most interested at the present time but with the adult department of our Sunday schools.

A church is a divinely planned and divinely ordained institution, but an institution composed, nevertheless, of strictly human material. Its attainments, however divine its establishment, must be achieved through the efforts and activities of men and women. The purpose it is to serve will be fulfilled just in the proportion that its activities are induced and directed by divine inspiration and wisdom. Only Spirit-filled and Spirit-led men and women, acting together in mutual concert, can successfully carry the Kingdom program forward. It cannot be done mechanically.

A church's possibilities are primarily in its men and women. It may have location, opportunity, plant, equipment, program—any, or all of these combined. But its progress and achievements will ultimately be measured by the character and competence of its human elements. If these are unworthy, unadjusted, and illformed, the church can never hope to accomplish much, however abundant and satisfactory may be all its other endowments. When viewed in this light, we cannot but be deeply impressed with the latent possibilities of the vast army of unenlisted adults in our churches.

A great deal of attention (not too much) is being given to the right orientation of youth in the church life of today, and it is producing immeasurable results. But the pleasure of dealing with ardent, responsive, adventurous youth easily tempts us to refrain from the more difficult task of attempting to work changes in the stubborn disposition of age. Yet in the present constitution of our churches, the adult group composes by far the major portion. We know from experience that this modern youth with whom we have worked successfully in many matters of community, schools, and church interests are always most responsive to the right type of adult leadership. As a superintendent of schools where we are constantly dealing with many children, I am aware that the source of a large percentage of the problem cases originates in broken homes or in homes where there are not the proper parental relationships and responsibilities. If we are to increase very greatly the progress of the kingdom's work in our day and generation, we must begin to transform the inert adult

life of our churches into a more active and vital force than it has yet come to be.

Future possibilities, of course, are yet buried in the deep, unfathomed reservoirs of youth, but present possibilities are largely the current possession of adults. It is to them we look for mature strength, seasoned judgment, tested experience, proficient skill, acquired influence, established position, accumulated wealth. Without these factors we shall build no substantial structures nor make any material progress in bringing in the kingdom of God. For present strength and capacity we are chiefly dependent upon our adults. And yet our churches languish for lack of these indispensable necessities. Too often they are given to other lines of endeavor.

The reason for this condition is not difficult to understand. Other interests are intensively organized and press their claims with such insistence that the poorly organized churches are unable to compete for the attention, interest, and energy of the people. The programs of secular life are so complete and demanding that it is more difficult for an individual to be a vagrant or a hermit than it is to have some active part in affairs. His part may be a small inconspicuous one, but in the highly specialized social structure we call modern civilization, there is a place for every man to fit into something. Deliberate effort is necessary if he is to avoid doing so. But churches generally lift no such exalted standard. If a man wills, he may have an opportunity to make his religious experience a practical one by engaging in some activity directly under church supervision. But generally he will have to press his way in. He will be welcomed, even hailed with delight, but it is a welcome to find his own place and secure his own tools and equipment. Only the most earnest souls are stout-hearted enough to meet such conditions without faltering, when a thousand fields open their gates and offer selected employment where energies may be sufficiently expended under competent supervision.

What I am trying to say is that one of the most pernicious evils of our time is the thoroughly vicious idea that organization in our church life is a dangerous thing. There are untold riches of spiritual power lying inert and unused in the lives of thousands of our adult church members who do not know how to connect themselves with their church programs, because no definite program has even been presented to them and no plan offered by which they could associate themselves with others in performing such tasks. A church has no power to save a man's soul, but it does offer a saved man the very finest opportunity on earth for saving his life. A church composed of saved men and women can be the most powerful social unit on earth. But it must have organization if it is to be thus effective. Divine power does not operate in confused, tangled channels. Many of our adult Christians who are great brained and great hearted and are capable of doing mighty things among us, are mere pygmies in their religious experience because they came into their church under the misapprehension that there was nothing to do but attend services on Sunday, give some money occasionally, and the rest of the time forget it.

Subordinate always to the divine power operating within us, our next element of strength in our churches is the power of our men and women. But if it is to become available to us, we must use it. Programs must be made and plans put into execution. Our Adult Department in the Sunday school with its fine class organizations, is one of the best agencies our own generation has brought into being for realizing this objective. There are others. But every agency that is properly related to the church in spirit and program that can take an isolated individual and fit him into the cooperating life of the church, is a worthy organization and is helping to release the potential values of our adult membership. Not less, but more organization is needed if it be the right sort. If it isn't the right sort, not "less" but "none" is the word.

We should quit apologizing for organization and set to work with a right good will to make all our organizations effective in establishing our churches as the divinely instituted workshops for making over this distracted, sinful world into one where the will of God is done as it is in heaven.

REPEAL FULFILLS ALL PROMISES—OF ITS OPPONENTS!

The results of repeal have fulfilled every promise its opponents made for it. The records prove it. Its friends admit it.

Repeal has brought back the public drunk. Arrests for drunkenness during the first three months of 1934, after repeal, as compared with the same months of 1933, dry increased sharply over the entire nation. Typical cities are New York, 55.5 per cent and Los Angeles, 95.5 per cent increase, while Denver and some other cities more than doubled. Boston reports an increase of 75 per cent in drunkenness among women.

Repeal has brought back the saloon. Figures of the U. S. Department of Justice show that prohibition closed 177,000 saloons. The internal revenue department reports show that on June 30, 1934, there were over 700,000—four times the number on pre-prohibition days.

Repeal has increased auto fatalities. The Chicago Tribune editorially deplored the fact that auto fatalities chargeable to drunken driving had increased four-fold in that city since repeal. The Automobile Chamber of Commerce figures show that with car registration and gas consumption down in 1933, as compared with 1932, traffic deaths are up. The U. S. census confirms with a report showing an increase of 1.2 deaths per 100,000 population.

Repeal has greatly increased bootlegging. Director Choates of the Federal Alcohol Administration emphatically says so, and Secretary of the Treasury Morgenthau supports the claim.

Repeal debauches and ruins young girls. Dr. Alice Aldrich, Chicago welfare superintendent, says: "Chicago present-day saloons are causing delinquency among young girls to an extent never equalled even in the old days. Young people of opposite sexes drink openly until they are no longer responsible for their acts . . . The saloons, with their back room and upstairs facilities, constitute an alarming cause of immorality." Similar reports come from every quarter of the union.

Repeal has fully lived up to every promise its opponents made for it.—Baptist Message.

BOOKS

"Reading the Bible" by Dr. E. C. Routh, is a wonderfully concise, careful and trustworthy guide to the reading of the Bible. It is a plan for a brief scripture reading every day for six months, to cover the historical books from Genesis through Second Chronicles, together with Psalms, Proverbs, Ecclesiastes, Song of Solomon and Job. This book will probably be followed by others to complete the reading of the whole Bible.

Brief and suggestive helps are given with each selected portion which do not get in the way nor draw attention away from the scripture itself. These comments show most careful and sympathetic study of the Bible through the years, and reveal a devotion to the Book and reverence for it as the word of God that will delight the hearts of those who love the Bible.

The book is intended to give helpful knowledge of the Bible which will strengthen faith, build Christian character and make fruitful lives. Dr. Routh is editor of the Baptist Messenger of Oklahoma, and has used this method in teaching Bible classes with success. The book will meet the needs of the ordinary Christian. Paper bound it sells for 35c or \$3.00 for 10.

"THE FOUNDATION WAS . . . OF PURE GOLD"
(Revelations 21:21)

I want to tell you a story concerning the foundation of our Baptist State Hospital.

About a quarter of a century ago, in 1910 to be exact, our denomination accepted from two Jackson physicians a little hospital plant on North State Street, near what at that time was a suburb of the city. A committee was appointed with Dr. P. I. Lipsey as chairman to arrange details and plan for enlargement.

The day the conveyance was made one of the physicians went home and told his wife about it. The news was most pleasing to her. She was a devout Christian, and had longed for an institution just on this site, where in the name of her Lord, humanity's hurt should be healed.

"Now we must find the funds to pay a balance due on the plant. We must turn it over to the Baptists free of any encumbrance," remarked her husband.

With the glory shining through her marvelously wonderful eyes, and lighting up all her countenance, she replied, "Since it has been taken over by a religious denomination and will become a Christian institution, I shall put all my gold into it!"

"Your gold! Where did you get any gold?" inquired the Doctor.

She reminded him of how, several years before, when gold was in circulation, he came in one day with a gold piece, and gave it to her. Noting her pleasure he told her that all the gold he received from patients, he would give to her. He forgot all about the incident; but she cherished each piece he brought her against the Day of Opportunity.

Cannot you visualize her joy at this time as she poured out her treasure, and together they counted the store? There were tiny gold dollars; two and a half dollar pieces; five dollars; ten dollars, some twenty dollars. All together making a thousand, and the entire sum wholly consecrated to her Lord, to be used for the foundation of a building so dear to her heart,—a Christian hospital.

Beloved, with such an example set for us; and with such a foundation from the golden heart of the now sainted Bessie Nugent Shands, surely we will continue to build thereon to the glory of God and for the help of suffering humanity.

—M. M. L.

—BR—

The editor of Word and Way had pledged from several hundred at the recent state meeting in St. Louis, to help increase the circulation of the paper. And now the same paper is ready to guarantee that any church which takes the paper in every family will increase its gifts to the local work and to the denominational program. If somebody offered your church an assurance like that would you take him up?

Pastor W. W. Izard resigned his pastorate at Pelahatchie Sunday to take effect the first of February. We understand that it is his intention to do postgraduate work at the Southwestern Seminary. We hope he comes back to Mississippi when he has gotten his doctor's degree.

Editor Solomon says that at the Georgia-Florida football game in Jacksonville, was most disgraceful in that school boys and girls were drunk, and that after one of the big Eastern football games about 1,600 empty bottles were picked up.

—BR—

North Carolina Baptists had 1,100 messengers at their convention, the largest in their history, and Editor Farmer says the spirit was the best in 35 years. Rev. Zeno Wall was re-elected president.

How can anybody, and especially a state official say that a man who has been sentenced to the penitentiary for five years, has been "sufficiently punished" when he has been in for a year or a year and a half. If that is sufficient punishment, then the law ought to be changed, or the courts renovated.

JEROBOAM—THE MAN WHO LOST HIS CHANCE
E. K. Cox

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There are two things which put the acid test to character, crushing adversity, or sudden and unusual success. But prosperity is a more thorough assay than misfortune. What a man does when greatness is thrust upon him, reveals as nothing else the stuff of which he is made. No character in the Bible story had a wonderful opportunity break in upon him more quickly, and none failed with such completeness as, Jeroboam, the son of Nebat.

The remarkable thing about his case was that he was utterly unconscious of his default. When a man fails in business or politics it is at once known by everybody including himself. A man may fail morally and neither he nor his friends be aware of the catastrophe. It was so with Jeroboam; it took long years for the summer of time to ripen his acts and reveal the utter ruin of his moral collapse.

Jeroboam was a young man of great promise. King Solomon who usually knew men, gave him a place of responsibility and trust. It was while in charge of the house of Joseph that the message came from the man of God that changed the tenor of his life. Solomon had succumbed at the zenith of his glory. Skilled in all that pertained to statecraft, profound in his worldly wisdom, rich beyond computation, he had failed ingloriously. The golden age of Israel when silver was without value was waning, and the star of her brilliant king was setting behind the clouds. Like an eclipse the sun was the obscuring of that regal life, the fading of that matchless genius. Pride, lust and idolatry had eroded the grandeur of the unrivaled mind and the splendor of that kingly soul.

The prophet told Jeroboam of the fall of Solomon, and the trust that Jehovah would place in his hands. If he had been great enough to wait and learn the things which a king ought to know, the story might have been different. Jeroboam was unwilling to wait, in some way he challenged the authority of the kind and had to flee for his life. He went into Egypt where he waited and plotted until Solomon was dead. When the scepter fell from his lifeless hand the rising tide of discontent burst forth. The malcontents needed a leader and sent for Jeroboam. The record says he was, "A mighty man of valor". Evidently this meant more than mere physical courage and this man possessed many of the qualities of leadership. Folk don't send for weaklings when they prepare to challenge kings. Jeroboam came, his hour had struck and he felt himself the child of destiny. He did not come to reconcile Israel with Rehoboam, he came to seize a throne, and to establish a dynasty. Rehoboam the foolish son of a wise father, threw away his chance to hold his throne and be a successful ruler. Jeroboam knew what the answer would be before it was announced, he was too astute a politician to have made terms that the son of Solomon would accept.

Rehoboam the donkey, tried to don the lion's skin and roar loud enough to terrify the rebels, but the people were too thoroughly in earnest to be scared. The heavy taxes in time and money which had built the magnificent temple, the sumptuous palace and the numerous cities which adorned the land had exhausted them, they were set upon retrenchment and would not be denied. When the young kinglet made his silly and bullying answer, Jeroboam seized the opportunity, the ancient war cry of the nation: "To your tents O Israel" was raised and the hated tax collector was stoned. Rehoboam fled to Jerusalem and the ten tribes called for the young Jeroboam and made him king. The man had now reached the goal of his ambition; Jehovah had fulfilled His word and the exile was upon a throne. The son of the widow of Ephrath was ruler of a people which the genius of David and the munificence of Solomon had made famous.

Jeroboam now came to his first real test, he had come to power and seeming greatness almost unsought and unachieved. Know what a man will do in the high noon of his success and the nadir of his adversity and you have the measure of the man. It is not given to many men to know when they are making the decisions that make or mar them. The choices that shape the future are often about seemingly little things apart from the great currents of life.

So far Jeroboam had succeeded according to the word of the prophet; ten tribes and the greater part of the territory of Israel were his. It now became necessary to plan national policies; in the past the life of Israel had been built about their religion and success or failure depended upon loyalty to Jehovah. Jehovah had made Jeroboam king, and it remained to see how Jeroboam would act toward Jehovah. However the new king was more anxious to safeguard his throne than to build the moral life of his people. He fondly imagined he was occupied with big things and had not time for the God who had made him king. He did not have time for things purely religious, he belonged to that company who think that business, politics and such like are the big things which are worthy of a red-blooded man.

The new king was at once confronted with a question of statecraft. All Israel had been going up to Jerusalem to worship, that city had been the center of their religious life, and the great annual event with most of them had been their pilgrimage to Jerusalem to worship at the resplendent temple. Jeroboam and his advisers felt that if this continued, sooner or later the ten tribes would return to their allegiance to the house of David. Here was the first great problem, the people were going to worship, and yet they must not go back to Jerusalem. Here was the first real test for Jeroboam. Jehovah had said: "And it shall be if thou harken unto all that I command thee and wilt walk in my ways, and do that is right in my sight, to keep my commandments and statutes as David my servant did, that I will be with thee and build thee a sure house as I built for David". I Kings 11; 38. The issue now was, would Jeroboam follow the word of Jehovah and trust Him, or take the counsel of worldly wisdom and act as the princes who rule without God. Jeroboam decided the best thing was to get rid of Jehovah, too much religion was an impediment to a fellow who was going to be a great king. He doubtless reasoned after this fashion: "The best thing will be to change the object of worship, so long as the people worship Jehovah they will want to go to the temple, and if they go there, it is almost a sure thing that I will lose my crown." So Jeroboam traded Jehovah for what he considered was security for his throne. God had given it to him and would have kept his word, but Jeroboam did not think that he needed Jehovah very much after he won the kingdom. The golden calves were a political expedient, they were supposed to represent the creative power of Jehovah, but in reality pointed back to the bestial idolatry of Egypt.

The politicians doubtless thought that new king had done a very shrewd and far-reaching thing. One of the calves was set up in the extreme northern part of the kingdom that the people there might have a place of worship and feel free from the long journey to Jerusalem. The other was placed in the Southern part, on the great highway that led to Jerusalem, where every one who went that way must pass by. The Bible is very plain about the work of Jeroboam, fourteen times we read of the kings who followed in the "sin of Jeroboam". What a record! A man whose sin became the model, the pattern which led men in the paths which go away from God. Jeroboam had many of the elements of greatness and could have founded a line like David, but he failed and his name became only a sign board on the highway of sin.

(Continued on page 14)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our Prayer Calendar

30—FRIDAY NOV.

For Rev. and Mrs. D. W. Herring, retired on pension after work in China.

Thy saints shall bless Thee.—Psa. 145:10.
DEC.

1—SATURDAY

Pray for Rev. and Mrs. Norman F. Williamson (on furlough), educational and evangelistic work, Fukuoka, Japan.

I will pour forth of My Spirit upon all flesh.—Acts 2:17.

2—SUNDAY

For pastors preaching on foreign missions, thus introducing Week of Prayer for Foreign Missions; also for Every Member Canvass.

Go ye—pray ye—give ye.—Matt. 28:19.

3—MONDAY

For faithful observance of the Week of Prayer for Foreign Missions, Dec. 3:7 inclusive.

These all with one accord continued steadfastly in prayer.—Acts 1:14.

4—TUESDAY

For Dr. and Mrs. J. McF. Gaston, medical and evangelistic work, Laichow-fu, China.

He that loseth his life for My sake shall find it.—Matt. 10:39.

5—WEDNESDAY

For Rev. and Mrs. John L. Bice, evangelistic work, Maceio, Brazil.

Be ye merciful even as your Father is merciful.—Luke 6:36.

6—THURSDAY

For Miss Willie H. Kelly, evangelistic work, Shanghai, China.

Be perfected; be comforted.—II Cor. 13:11.

President of W. M. S.: You will remember Miss Traylor included in your final letter concerning the State Mission Week of Prayer, a blank that she asked you to fill out (or your treasurer) and attach to your check as you sent it to Dr. Gunter. We want to commend and thank the following W. M. U.'s for cooperating with us:

District I—

Copiah Association: Pleasant Hill, Crystal Springs, Hopewell.

Hinds-Warren Association: Raymond, Parkway Jackson, Terry.

Holmes Association: Pickens.

Rankin Association: Briar Hill, Brandon.

Simpson Association: Goodwater.

Yazoo Association: Black Jack.

District II—

Bolivar Association: Skene, Cleveland, Boyle.

Deer Creek Association: Hollandale, Silver City.

Leflore Association: Greenwood, Itta Bena.

Riverside Association: Lyon, Tunica.

Sunflower Association: Inverness.

District III—

Marshall Association: Alexandria.

Panola Association: Sardis.

Tallahatchie Association: Charleston.

District IV—

Alcorn Association: Antioch, Mayse Creek.

Chickasaw Association: Houston, Okolona.

Lee Association: Sherman.

Pontotoc Association: Pontotoc.

Tippah Association: Blue Mountain, Chalysbeate.

Union Association: Blue Springs.

District V—

Kosciusko Association: Kosciusko.

Lowndes Association: Columbus.

Noxubee Association: Shuqulak, Macon.

District VI—

Clarke Association: Enterprise, Shubuta.

Kemper Association: Blackwater.

Lauderdale Association: Poplar Springs Drive.

Neshoba Association: Neshoba.

Scott Association: Forest, Lake, Harpersville.

Smith Association: Mize.

District VII—

Green Association: Piave.

Harrison Association: Gulfport First, Biloxi First.

Jackson Association: Moss Point.

Jones Association: Summerland, Pine Grove.

Lebanon Association: Fifth Ave. Hattiesburg, Perkinston.

District VIII—

Franklin Association: Natchez, Meadville.

Jeff Davis Association: Prentiss.

Lawrence Association: Oakvale, Newhebron, Calvary.

Lincoln Association: Brookhaven.

Marion Association: Bunker Hill.

Mississippi Association: Galilee, Liberty, Crosby, Terries Creek, Centreville, Gillsburg.

Pike Association: Magnolia, McComb First, McComb East, Fernwood.

Union Association: Union Church, Port Gibson.

This same blank was included in a letter to each president last week. Please cooperate with the office by filling it out after your offerings are taken for the Lottie Moon Week of Prayer and attach it to your check to Dr. Gunter.

Attention Intermediate G. A.'s.

At the Intermediate G. A. House Party a special offering was taken for the Kindergarten at Baptist Bible Institute. One of our Mississippi girls is in charge of the kindergarten. Here is the letter from her:

Dear Miss Robinson and Intermediate G. A.'s of Mississippi:

I'll never again doubt there being a Santa Claus. For what has he done but brought us the nicest love gifts for our B. B. I. Kindergarten, \$9.57 in money and today brings a lovely package of articles from Wu Ming Yung G. A., Briar Hill, Florence, Miss.

Now that our room is done in the colors green and yellow and we have these new play and work articles, you should be able to peep in on the kiddies. Their faces simply glow with happiness over it all.

I am so glad that the young people of my own state had a part in this project. May God richly bless our leader and each G. A. girl, is my sincere prayer.

Yours in the Master's service.

Milbry Guest.

A special card of appreciation for the G. A.'s at Griffith Memorial Baptist Church was handed me by the pastor.

My dear Mr. Ferrell:

Some months ago—in August—I was a patient in the Baptist Hospital in Jackson and I have tried to get in touch with someone in your church to whom I might write a note of appreciation. I have gotten your name, as pastor, so am writing you. The thing I appreciated so much was the service rendered the patients by the G. A.'s of your church, who had greetings, cards, Bible verses and so forth on the tray as it came to me on my sick-bed. This was a real service, and the verses, particularly, helped me greatly. I do

not know any of these girls—and am a Presbyterian preacher's wife, but I love the Baptists, and wanted your Girls' Auxiliary to know how much I appreciated this act of love.

Sincerely,

Mrs. J. R. Tackett, Ackerman.

Influence of the G. A. House Party. This letter came to my desk some time ago and I want to share it with other counselors and leaders:

My dear Miss Robinson:

I feel that I must tell you about our most interested and enthusiastic group of children of the Patti Gentry G. A., Junior.

I received such inspiration at the House Party in Blue Mountain last spring that I came home and volunteered to take over the Junior G. A. here. Mrs. Cameron had been trying to have the G. A. and R. A. together, which, as you know, is next to impossible.

In April, we reorganized with 12 members. I began working on the Forward Step of Maiden and had ten pass the examinations. In June I began on Lady-in-Waiting, had ten to finish up that work by Sept. 4th. I had twelve to study a mission study book at a "spend the day" party this summer. They dramatized the book and made booklets.

On Sept. 17th we had our Week of Prayer program and made booklets in the form of airplanes. We started a scrapbook of the activities which has been on display at the county Young People's meeting here. The children are interested in that too.

I have some who say they are going to be Queens by next spring and are looking forward to that.

Lucille Horton, my child's "big sister", last spring at the House Party, has been helping me this summer.

We have an old crippled lady for our definite personal service. I hope you will not mistake this as "bragging"—but I just wanted you to know some of the results of your efforts for the House Party.

Mrs. E. L. Sumner, Meridian.

Called Higher

Lovers of world missions are missing step today with one who for more than two score years and ten kept pace with them. Everywhere, at home and abroad, there is genuine sorrow over the passing of Mrs. Helen Barrett Montgomery.

Her abiding place was New York; but her "country" was wherever a needy soul whom she could help resided. She loved people and lived to serve them through her Lord. No nobler Kingdom Builder lived among us.

Her mental ability was fine and rare and keen. Her translation of the Greek New Testament was considered by theologians as scholarly; and her mission study books will remain as standard works always.

Her executive ability was recognized by her brethren and sisters of the Northern Baptist Convention, when she was elected to the presidency of that body some years ago. It was during that crucial time when the body was almost equally divided, between "Modernism" and "Fundamentalism." Her own superb self control, and the calmness with which she controlled the sessions, together with her complete knowledge of parliamentary law, proved how wise they were who placed her in the position in such a time as that.

(Continued on page 5)

The Baptist Record

Published every Thursday by the
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R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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East Mississippi Department

By R. L. BRELAND

Baptist Conference

The North-central Baptist Pas-
tors' and Laymen's Conference met
with Pittsboro Baptist Church Mon-
day, Nov. 19th. About 17 preachers
were present and a number of lay-
men and women. The church at
Pittsboro was indeed glad to have
them and the ladies of the church
served them a splendid meal at the
noon hour. A rising vote of thanks
was given them for their kindness.
Rev. O. C. Cooper, the new pastor
at Bruce, preached the sermon
from Psalms 85, "The Kind of Re-
vival the World Needs." It was a
good sermon. The study was Isaiah
9 to 13 inclusive. Much splendid
teaching was found there and all
seemed highly pleased with the
way the brethren presented the
matter. It was decided to meet with
New Hope Baptist Church which is
located four miles south of Slate
Springs, in Webster County, the
third Monday in December. O. C.
Cooper and B. Murphree will pre-
pare a program. Harvey Grey, Jes-
se Dorrah and J. W. Hicks will
nominate officers for the year 1935.
Much good is coming out of these
meetings.

Bro. Roscoe Hicks, a son of Rev.
Alfred B. Hicks, deceased, and a
brother of Rev. J. W. Hicks, was
recently licensed to preach by the
Baptist Church at Bellfountain.

Rev. A. F. Brasher, who lives in
the northern part of Calhoun Coun-
ty, is one of our best and most busy
preachers. He fights the devil in
more ways than one.

Stopped in Bruce a short while
recently. Heard some fine things
about the way the work is starting
off under the ministry of Pastor
O. C. Cooper who recently located
there.

Moderator G. E. Denley, of the
Yalobusha County Association, and
Moderator B. Murphree, of the Cal-
houn County Association, both at-
tended the Pastors' Conference at

Pittsboro. Neither is a preacher but
both can preach when called upon.
Also Rev. Joel Dorrah, moderator
of the Zion Association, was pres-
ent.

Glad to notice that the Conven-
tion gave the Baptists of East Mis-
sissippi a chance to get control of
Clarke Memorial College, Newton,
and run it without obligation to the
Convention. I feel sure that the
Lord has caused all efforts to sell
this school to fall down. Baptists
have put too much money into this
institution to let it be thrown away,
and worse, by letting it go into the
hands of those who are not of our
faith. If our faith is worth anything
it is worth teaching and dying for.
Let her live and teach the Truth!

The fifth Sunday meeting of the
Yalobusha County Association has
been invited to meet with Tillatoba
Baptist Church December 30, 1934.
It is the purpose to organize an as-
sociational Baptist Sunday School
Convention on that occasion. Bro.
Byrd is asked to be present or send
a hand.

At a recent meeting of the Ex-
ecutive Board of the Yalobusha As-
sociation a program was adopted
that required an address in the evils
of alcohol at each of the four
quarterly meetings. Four counties of
the state have voted beer out, and
practically all the others could if
they would try it. Down with demon
rum!

One hundred years ago the First
Baptist Church of Natchez was or-
ganized. Last week this church cele-
brated its anniversary. Of this
even the Natchez Democrat had
much to say in an editorial. Among
other things the Democrat said:
"This week the congregation of the
First Baptist Church is celebrating
the centennial of the Natchez church
and in 1936 the centennial State
Convention of the church will be
held in Natchez. . . All Natchez may
well be proud of the First Baptist
Church and be happy in the fact
that such an outstanding minister,
man and good citizen occupies its
pulpit as the Rev. Dr. W. A. Sul-
livan. . . In his ministry in Natchez
Dr. Sullivan has been aided by his
devoted wife, and members of the
church and congregation feel that
the achievements and accomplish-
ments . . . are due in no small mea-
sure to her unremitting efforts, co-
operation and inspiring faith."

In September of next year, the
Zion Baptist Association, composed
of churches located in Webster and
Calhoun Counties, and of which Rev.
Joel Dorrah is moderator, will cele-
brate its 100th anniversary. Some-
one should write its history.

S. S. ATTENDANCE NOV. 25, 1934

Jackson, First Church	1,003
Jackson, Calvary Church	1,018
Jackson, Grif. Mem. Church	665
Jackson, Davis Mem. Church	433
Jackson, Parkway Church	201
Jackson, Northside Church	103
Meridian, First Church	842
Columbus, First Church	721
Hattiesburg, First Church	820
Columbia, First Church	509
Brookhaven, First Church	567
Laurel, First Church	529
Laurel, West Laurel Church	472
Laurel, Second Ave. Church	277
Laurel, Wausau Church	54

Here's the **A B C** of COLDS-CONTROL



A To Help PREVENT Colds

At the first sniffle, sneeze or nasal irri-
tation, quick! . . . just a few drops of
Vicks Va-tro-nol. It aids the functions
which Nature has provided—in the nose
—to prevent colds, and to throw off
colds in their early stages.

B To SHORTEN a Cold

If a cold has already developed, mas-
sage the throat and chest at bed-
time with Vicks VapoRub—mother's
standby in treating colds. All through
the night, by stimulation and inhal-
ation, VapoRub fights the cold direct.

C To BUILD RESISTANCE to Colds Follow the simple
rules of health that are also a part of Vicks Plan for Better
Control of Colds. In clinical tests among 5,118 children; followers
of the Plan averaged 40.20% fewer school days lost due to colds.

(Full details of this unique Plan in each Vicks Package)

VICKS PLAN FOR BETTER CONTROL OF COLDS

Clarksdale Baptist Church	404
Crystal Springs Baptist Church	340
Quitman, First Church	243
Springfield Church	
(Scott County)	120
Canton, Center Terrace Church	59

B. T. U. ATTENDANCE NOV. 25

Jackson, First Church	134
Jackson, Calvary Church	176
Jackson, Grif. Mem. Church	261
Jackson, Davis Mem. Church	218
Jackson, Parkway Church	117
Jackson, Northside Church	30
Brookhaven, First Church	201
Columbus, First Church	210
Columbia, First Church	66
Canton, Center Terrace Church	52
Clarksdale Baptist Church	148
Crystal Springs Baptist Church	120
Quitman, First Church	117
Laurel, First Church	153
West Point, First Church	123
West Point, First Church	
(November 18)	109
Skene Baptist Church	
(November 18)	117
Springfield Church	
(Scott County)	56

SOUTHWIDE SUNDAY SCHOOL CONFERENCE

The Southwide Baptist Sunday
School Conference meets this year
January 1-4, Raleigh, N. C. The
quota set for Mississippi is 150.
We hope to have many more than
that number present. There will be
reduced rates for the round trip.
We will have no Sunday School
Convention in Mississippi for 1935,
but urge our officers and teachers
to attend the conference of South-
wide workers in Raleigh. And then
we will have a special program for
Sunday school workers at our As-
sembly in Hattiesburg next July.
Plan now to get a group of your
workers to attend the conference in
Raleigh. Programs will be mailed
to you right soon.—J. E. Byrd.

Walking alone with his mother
on a frosty morning, Billy noticed
his breath on the cold air.

"Look, Mother," he said, "I'm
dusty inside."—Ex.

"Daddy, dear," wrote the daugh-
ter from boarding school, "this
school is marvelous! We're now be-
ing taught how to shop."

"Humph!" muttered the father,
"I suppose they also teach fish to
swim!"—Christian Science Monitor.

Teacher: "William, construct a
sentence using the word 'archaic.'"

William: "We can't have archaic
and eat it too."—Avery Powell, in
Florida Times-Union.

McGinty: "I've a terrible corn on
the bottom of my foot."

Pat: "That's a foine place to
have it. Nobody can step on it but
you."—Ex.

MALARIA

Speedy Relief of Chills and Fever

Don't let Malaria tear you apart with
its racking chills and burning fever. Trust
to no home-made or mere makeshift reme-
dies. Take the medicine prepared espe-
cially for Malaria—Grove's Tasteless
Chill Tonic.

Grove's Tasteless Chill Tonic gives real
relief from Malaria because it's a scien-
tific combination of tasteless quinine and
tonic iron. The quinine kills the Malarial
infection in the blood. The iron builds
up the system and helps fortify against
further attack. At the first sign of any
attack of Malaria take Grove's Tasteless
Chill Tonic. Better still take it regularly
during the Malaria season to ward off
the disease. Grove's Tasteless Chill Tonic
is absolutely harmless and tastes good.

Grove's Tasteless Chill Tonic now
comes in two sizes, 50c and \$1. The \$1
size contains 2½ times as much as the 50c
size and gives you 25% more for your
money. Get a bottle today at any store.

AN EVALUATION OF THE ALL-SOUTHERN BAPTIST STUDENT CONFERENCE

Frank H. Leavell, Secretary

This was the Third Quadrennial All-Southern Conference of Baptist Students since the activities of the Baptist Student Union began. State conventions are held each of the three years between. "Once in a Student Generation" is a slogan for this mammoth gathering, one purpose of which is to afford a life inspiration for every student.

The Attendance

Superlatives satisfy. Superlatives are often descriptive, but the superlatives sought on this occasion are in the realms of height of inspirations, width of vision, inclusiveness of perspective, extensiveness of acquaintance, and depth of spiritual perception. All of this was realized by those who attended this conference.

All states from Maryland to New Mexico were well represented. The number went well over two thousand, probably the largest student religious meeting of any kind in America for several years. Besides college students themselves, there were a gratifying number of pre-college students from high schools, post-college students, and adults from churches, from college administration groups, and from the Memphis area. Not only did students come from Baptist and tax supported schools but from privately endowed schools, from hospitals, from business colleges, from seminaries, and from preparatory schools.

The Personnel

This personnel of students represented as high type of Christian youth as could be assembled the world around. The majority of students attending were students who were working their way through college. They were the more spiritually minded. They were those whose affections are centered on life's highest and most enduring values. They were commanding specimens of young manhood and young womanhood. They were consecrated youth.

A Memphis pastor, Dr. H. P. Hurt, pastor of the Union Avenue Baptist Church, quoted a non-Christian business man of Memphis as saying that he had never observed so good behavior on the streets, in the restaurants, and in the hotels. He said "I did not see a single girl smoking, and a very few, if any, of the boys." One hotel manager has voluntarily written that his hotel was full and he had never had as fine a crowd in his hotel. Thank the Lord, they behaved themselves becomingly, becomingly as Christians.

The student speakers commanded the praise and appreciation of all. The adult speakers were men and women who had proved their interest in youth and their talents for speaking to them from first hand knowledge of them and with sympathy for their viewpoint of life. No one was "Honored" by being put on the program. No one was utilized for the purpose of winning his interest in the movement. Such tactics as there negatives suggest

are hardly fair to youth who had sacrificed much to get what they most need in their religious experience and for their spiritual growth. Every speaker was a friend of youth.

The program represented four years of intense study, work, consultation and consecration. Withal it was wholly dedicated to God and His glory. The program was built upon four general inclusive ideas as follows: Old and new technique of B. S. U. activity; a survey of conditions on campuses today; the students spiritual needs today; and a new world outlook, or international Christian relationships, which means Missions.

Speaking on the general keynote, "MAKING CHRIST MY MASTER," Dr. W. F. Powell brought the keynote address. Mr. S. D. Gordon opened the sessions with devotional addresses. Doctor Truett spoke on the Master's Minority. Dr. Frank Tripp and Dr. J. Clyde Turner presented the interests of the denomination. Dr. J. B. Lawrence and Dr. C. E. Maddry spoke on Missions. Dr. John L. Hill, Mrs. J. M. Dawson, and Hon. Henry A. Wallace spoke on Christian Citizenship. Mr. Chester Swor and Mrs. Jessie Burrall Eubank pre-Christian Ideals for the campus and the home. Dr. T. G. Dunning, of London, and Dr. Herbert Gezork, late of Berlin, spoke on International Christianity. Mr. Chas. A. Wells of New York, cartoonist of note, gave graphically world conditions. Along with these were some two score of students. There was a happy blending of speeches by youth and maturity each mutually supplemental and helpful.

Not fearful of superlatives one denominational leader said it was the greatest inspirational program of Southern Baptists. Another stated publicly that one morning was the greatest single session he had ever heard in any convention anywhere. A Baptist college president wrote that it was the greatest student conference he had ever known in the North or in the South. Such kindly expressions are encouraging and indicate that the favor of God was upon the effort, all of which was for His glory and for the advancement of His kingdom.

The conference wholly paid its own expenses. No special appropriation was needed from the Sunday School Board and the students themselves voted what the registration fee should be.

In General

A student generation has been given a new Christian idealism, a new spiritual motivation and a new world outlook. The B. S. U. movement by Southern Baptists has been given a new impetus and has been positionized as a leading Christian youth movement of the world. Southern Baptists have made another wise and meaningful investment in their greatest asset—youth. The Kingdom of our Lord has been advanced in a world that is bewildered and staggering amidst great sin and world-wide confusion. For all of this the leaders are profoundly grateful and face the future with new hopes and widened horizons.

The proceedings of the confer-

ence will be printed in book form and may be ordered for early delivery. Order from your State Baptist Book Store, or from the Baptist Sunday School Board at fifty cents per copy. The title of the book will be "MAKING CHRIST MY MASTER."

—BR—

Book Briefs

SO RED THE ROSE by Stark Young, \$2.55.

A splendid novel of Mississippi plantation life and spirit during the Civil War, taking us within the hearts and lives of the deep South planter families of seventy years ago. This superb book is a finely detailed and beautifully wrought picture of an utterly vanished order. Every character is alive and of full stature, yet none is magnified beyond natural proportions. And the background is woven of light and dusk — an artistic triumph. There has never been a novel of the South in the Civil War that can compare with it.

* * *

I DARE YOU by William H. Danforth, \$1.28.

A proven four-fold program, plus a love for youth, plus an inner urge—all dared the author to write this book. Mr. Danforth, a successful business man, has given us a simple livable philosophy, a philosophy which will be valued by everyone whose aim is to challenge men and women to superior accomplishment.

* * *

Helps for 1935 Sunday school lessons:

POINTS FOR EMPHASIS — Moore, 36c.

GIST OF THE LESSON—Torrey, 36c.

PRACTICAL COMMENTARY on S. S. LESSONS—Arnold, \$1.02.

Snowden's SUNDAY SCHOOL LESSONS, \$1.38.

Tarbell's TEACHER'S GUIDE, \$2.04.

Peloubet's SELECT NOTES, \$2.04.

Kaye's TEACHERS' GUIDE, \$1.53.

Order from the Baptist Book Store, Jackson, Miss.

—BR—

A DEPRESSION CURE FOR YOUR CHURCH

—O—

"Tithing in Hard Times" is the best selling of the Layman Company famous Bulletins on Tithing and Stewardship. This and 31 other Bulletins sent for 20 cents. Sample copy free on postcard request.

The Layman Bulletin consists of four pages. Pages 1 and 4 for the use of the local church. They may be printed, multigraphed or mimeographed at one impression. Pages 2 and 3 carry any one of thirty-two Tithing and Stewardship messages.

This affords a quiet but effective course in Tithing and Stewardship

Skin Torment
Itching, roughness,
cracking, easily relieved
and improved with
soothing —
Resinol



Why the Sudden Change to Liquid Laxatives?

Doctors have always recognized the value of the laxative whose dose can be measured, and whose action can be thus regulated to suit individual need.

The public, too, is fast returning to the use of liquid laxatives. People have learned that a properly prepared liquid laxative brings a more natural movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. It forms no habit; you need not take a "double dose" a day or two later. Nor will a mild liquid laxative irritate the kidneys.

The wrong cathartic may often do more harm than good.

Dr. Caldwell's Syrup Pepsin is a prescription, and is perfectly safe. Its laxative action is based on senna—a natural laxative. The bowels will not become dependent on this form of help. Dr. Caldwell's Syrup Pepsin is obtainable at all druggists.

education. It combines simplicity, effectiveness and economy. It offers a solution for all your church problems.

Send for price list and sample set, 20 cents.

Please mention the Baptist Record, also give your denomination.

The Layman Company, 730 Rush Street, Chicago.

—BR—

GAMBRELL STREET CHURCH

—O—

Readers, especially former students of the Southwestern Seminary, will be glad to know that the work in the Gambrell St. Church goes well. Deacon C. M. King led us in subscribing our new and enlarged budget, one-third of which goes to the Cooperative Program. This church gave \$2,300 to outside causes last year.

Mr. P. P. Stringer, who is connected with the city schools is S. S. superintendent. Miss Floy Barnard, who is teaching in the Seminary is directing the B. T. U. Mrs. E. M. Leonard, of Nashville, Tenn., is President of our Women's work. Mr. Harry Miner, a student in his Senior year, directs the choir. These workers are increasing the attendance in a very satisfactory way. We are having an average of six additions to the church each Sunday. We trust that you will remember our work in your devotions, for they literally go from this field to the ends of the earth.—P. F. Squyres, Pastor.

GRAY'S OINTMENT
USED SINCE 1820—FOR
BOILS
Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

Sunday School Lesson

By Hight C. Moore

Lesson 9—Fourth Quarter
Dec. 2, 1934

THE CHRISTIAN AS WITNESS 1 Thessalonians 1:1-10

GOLDEN TEXT—But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8.

As the first Christian missionaries to Europe were witnesses for Christ in the city of Thessalonica and the believing Thessalonians were witnesses for Christ in the two great Roman provinces embracing ancient Greece, so the Christian today is to be a witness for Christ until all the world has heard and the Son of man returns in power and glory.

Force to witness for Christ. The salutation in the first letter to the Thessalonians presents a band of devoted missionaries. Paul the great Apostle was on his second missionary tour and was now at work on the continent of Europe being located at the moment in Corinth the capitol of Achaia. Silas was the associate of Paul on this great tour and had proven his worth by his suffering and his service. Timothy, his son in the gospel, was also with the Apostle and was the greatest comfort and help to him. We are also introduced to the converts grouped together in a great mission church in the city of Thessalonica, which was the capitol of the Roman province of Macedonia. These converts were united together because of their union in God the Father and the Lord Jesus Christ. The missionaries gave their benediction to the converts, the blessings of grace and peace as together they constituted an active force afield for Christ.

Features of witness for Christ. The first thing was intercession. What missionary program can be carried on without prayer? So the Apostle in his prayers made mention of the Thessalonian Christians. Nor did he stop with asking the divine blessing upon them one by one throughout the entire congregation. He actually poured out his heart in devout thanksgiving. And he did so continually. The second feature was remembrance. Paul could never forget how the great trinity of graces had been fitted into their individual and collective life. He remembered their work of faith and labor of love and patience of hope. With unfeigned joy he magnified before our God and Father "your energetic faith, your loving service, and your unwavering expectation of our Lord Jesus Christ" (Goodspeed). The third thing was knowledge. The Apostle knew the divine election of the Thessalonian saints. He knew how his own gospel had come to them not only an oral message, but in great power and with the dynamic

of the Holy Spirit and the conviction of a great assurance. They had passed through the fires of persecution and had shown themselves to be true gold. Moreover, they knew what manner of men the Christian missionaries had shown themselves to be as they ministered in their midst winning Christian converts from both Judaism and paganism.

Field for witness for Christ. The Thessalonian believers had caught the spirit of Paul and his associates which was the Spirit of the Lord. Hence they received and acted upon the Word in much affliction and yet with great joy because of the presence and the power of the Holy Spirit. Not only did they imitate Paul and the Lord, but became an example to everybody who believed whether in the city itself or the country round about. Moreover, they engaged in special missionary effort going out and sending out Christian witnesses in the two great provinces of Macedonia and Achaia. From points which they personally evangelized the gospel further radiated into the outlying districts. Their faith in God had thus gone forth until it resounded far and wide throughout that section of Southern Europe.

Furtherance by witness for Christ. There was an indirect testimony to the power and progress of the Christian faith by the reports that spread among the people at large. While many were not themselves believers and many of them may have been actual opponents yet they were observers of the widening work of witnessing Christians and churches. The story of Paul's mission to Thessalonica with its great achievement and bitter antagonism naturally spread as a matter of news over the countryside. Besides, the conversion of many pagan residents of the metropolis from paganism to Christianity would be a matter of report all through the neighboring region. Many would thus hear how the Thessalonians turned from their idols to serve a living and true God and to wait for the coming of his Son from heaven, the risen, reigning and redeeming Christ.

Witness for Christ

(1) Witness Personally. "Paul Silvanus and Timothy." Most people are won to Christ by personal appeal. Most workers can better make the personal appeal than an address to a crowd. Nothing can take the place of individual work for individuals in the evangelism of the world.

(2) Witness Publicly. "Unto the church of the Thessalonians." Two can more than double the effort of one. The members of a church can do together much more than they can do separately. The congregational testimony has its mass effect. So we must be workers together. And a vital part of our work is witnessing for Christ.

(3) Witness Prayerfully. "Making mention of you in our prayers." Was Paul a great preacher? Undoubtedly; but he must have been greater at prayer. Thus he kept in touch with God while making contact with men. Prayer vitalizes testimony.

(4) Witness Trustingly. "Your work of faith." Have faith in God. Have faith in the task in hand. Have faith in the power of the gospel to transform the human heart and life. Have that faith which is energetic and brings things to pass. Trust and testify.

(5) Witness Unselfishly. "Labor of love." Life without love is empty, inert, lifeless. Love cannot be idle or selfish. It lives and labors for others. Real love animates and irradiates our testimony for Christ.

(6) Witness Perseveringly. "Patience of hope." There is the narrower hope of winning the lost right before us and around us. If the first effort fails let a second a third and a hundredth be made. Then there is the larger hope of the radiant second coming of the Son of man. What tongue can be silent in view of that?

(7) Witness Convincingly. "In power, and in the Holy Spirit, and in much assurance." We do not have in ourselves, but there is available to us a power which always prevails. The Holy Spirit is our helper. We have every assurance that our labor is not in vain in the Lord.

(8) Witness Joyfully. "With joy of the Holy Spirit." Who can teach transgressors without himself having the joy of salvation? Who can be filled with the Holy Spirit without having something of his joy? Is not the joy note more winsome than any other in winning men to him who intends that our joy shall be full?

(9) Witness Everywhere. "Not only in Macedonia and in Achaia but in every place." Witness in the streets of the capitol. Witness in the province round about. Witness in the neighboring province. Witness in every place where there is an opening and contact is possible. Witness for Christ everywhere the wide world over.

(10) Witness 'til Christ Comes. "To wait for his Son from heaven." He is coming again. He will come some time. He may come any time. Therefore we should be ready for him all the time. Witness and work and wait!

BLESSINGS IN BRAZIL

God is blessing His word here in extreme south Brazil. Last week there were seven candidates baptized into the membership of two of our churches here in the city of Porto Alegre. Again last Wednesday night three candidates presented themselves for baptism in our Esperanca Baptist Church. A letter was received today from one of our evangelists from the interior. He reports having baptized eight candidates in one church and seven in another. Our church has become too small for the fifth time this year. There seems to be no solution to our situation except that we go to the parks and streets for the services. This is not at all ideal and is rather trying when the weather is not good. Our congregations in the open air number from two to three

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THROAT DRIES—
WHEN YOU CATCH COLD,
THEN COUGHING STARTS!**

"It's wonderful for all coughs," writes one doctor. "It always does the work," agrees another.



PERTUSSIN
helps nature cure
your cough

hundred people. Few times they gather in larger numbers. Mrs. Smith has become very helpful in these meetings playing the saxophone. I had the pleasure of having an open air meeting among the Russians last Sunday afternoon. There were about one hundred of them present. It would seem that God is going to help us to win a goodly number of these people in the near future.

Our school work continues to be one of the marvels of modern missions. We have deliberately entered the night commercial classes with the Old Book. We have a fine group of young people in these classes. God will doubtless save many of them to His cause. As to our buildings, we are looking to Him for a solution. Please remember to pray for us.

Our State Convention is to meet here in Porto Alegre the first days of November.

Harley Smith.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I wish you could have heard Dr. George Leavell tell this little story last week. He beats me all to pieces. In Dr. Leavell's city of Souchow, China, were some Communists, (accented on the first syllable, my dears), wicked people who did not hesitate to kill those who did not please them. One day, a government official came to see Dr. Leavell, and told him he wanted to ask a great favor of him. These Communists were his enemies and were about to kill him and his wife. They could escape from the city that night. But their little daughter could not be taken out, she had whooping-cough, and could not go. Would the good doctor take her into his hospital, and care for her until she was well enough to be sent to them? The good doctor would, so the little girl was brought, tenderly nursed, and as she grew better, was told something of the coming into the world of the tiny baby who came to be the world's Saviour, something, perhaps, of His healing work as the Great Physician. Months passed; the little daughter had been restored to her parents in another city. One day, Dr. Leavell was in that city, and was invited by his friend to come to his home, where he was entertained at an elaborate banquet. When he asked about his little patient, the father sent for her, and she was brought in. Holding her in his arms, as he had done at the hospital, he asked her if she remembered him, but she would not say she did. Did she remember the hospital, where she was sick, and the kind nurses? She bowed her head to this, but when he asked if she remembered the gentle Jesus, about whom he had told her, she replied, "Yes, O yes, she remembered Him!" So the Doctor hopes that this little seed planted in her heart may yet grow and bring forth fruit.

We have a few letters this week: one from Mary Nell, who lives at Grenada and tells about their special Sunbeam offering for the Orphans; one from Fannie Mae, who sends the things she is thankful for. I'll be glad to have one from you, little girl, and one from you, little boy. And I'll tell you a secret about our gift to the orphan children: we've already gone far ahead of what we gave them last November! I have a kind personal letter from Mrs. Kirk, Mary Nell's Sunbeam leader, for which I send appreciation.

Much love to you all, from
Mrs. Lipsey.

Bible Story No. 22; Nov. 29th
Jacob and Esau Meet: Gen. 33:1-20
This is a beautiful lesson we have today, about the happy meeting of two brothers who had parted, angry with each other, twenty years before. When Jacob saw Esau in the distance, with almost a little army, 400 men, he was very much worried. He arranged his wives and children in such a way that those he loved best, Rachel and her little son Joseph, should be at the back of the company. He himself went over the brook Peniel, first and met his brother, bowing to the ground seven times, in great respect. But Esau ran to meet him and threw his arms around him and kissed him, weeping, both of them. I saw a sight something like that once, and it was a beautiful sight. When Esau saw the women and children, he asked Jacob who they were, and Jacob told him they were the children God had given him. So then the wives and children came up, each wife with her children, and were presented to the new brother. So then Esau asked

about all the cattle he had met on the way and Jacob told him they were a little present for him, and would not give up till Esau consented to accept them—over a hundred, wasn't it?

Esau proposed that they should go on now towards "home," but Jacob told him that the children and the cattle could not go as fast as his brother could, and that he would go on more slowly, as they could bear, and meet him at Seir. So Esau offered to leave with him as a guard some of his men, but Jacob said, "I don't need them, but I certainly thank my lord."

Esau went on to Seir. Jacob went on to Succoth, where he built a house, and barns for his cattle. Afterwards, he went on to Shechem and bought some land, and the first thing he did was to build on it an altar, to worship the God of Israel. Jacob was making a new start in life.

—O—
Wesson, Miss.,
Nov. 10, 1934.

Dear Mrs. Lipsey:

I am sending dues for October and November. I am also enclosing 15 cents for the Orphans from Lura Canoy, and myself. The other day at school some little boys were throwing acorns and my brother, Canoy, got hit in his eye with a big acorn. If it had hit a little bit harder it would have put it out. I will not forget to write you next time, if I can help it.

With love,

Abbie Miriam Clark

P. S.—My Daddy is leaving for Kentucky to hold a meeting and won't be back till after the first Sunday in December. He is leaving for the pastors' conference Monday, November 12th.

This is a mighty good gift your Jeannie L. Club is making, Abbie Miriam—what you promised, and some extra, as I asked. Thank you all very much—and I'm not forgetting Daddy. And I'm so thankful Canoy's eye was not worse hurt than it was! The boys must be more careful, mustn't they. I'm sending my love to each one of your family.

—O—
Olive Branch, Miss.,
Nov. 15, 1934.

Dear Mrs. Lipsey:

You wanted us to write you some things for which we were thankful. I am thankful for:

Little Sister, Daddy, Mother dear; And other loved kinfolk very near, My home, my food, and the clothes I wear;

Toys, books and swings, with other things there, Birds, trees and flowers, so good to see; I am so thankful that Jesus loves me.

Fannie Mae Henley

I didn't know, Fannie Mae, you could write such a nice little poem. And how many blessings you have to be thankful for! I suspect that if we wrote them down, we would all find we had a great many. The best one of all, too, for us all is the last, isn't it? Thank you so much for the dues, and the extra.

—O—
Grenada, Miss.,
Nov. 11, 1934.

Dear Mrs. Lipsey:

In our Sunbeam Band we are growing a money tree. Our Leader, Mrs. Kirk, told us when it grew a dollar we were going to send it to you for the orphans, and we are so glad to have it to send as our Thanksgiving gift. Much love to you and the orphans, from each Sunbeam and Mrs. Kirk.

Sincerely,
Mary Nell Rayburn.

I wish all of us knew of your money tree, Mary Nell, I never heard of one before. Do tell us about it next time. We are grateful for the Thanksgiving gift, and send our thanks to each one of the Sunbeams, with love to you all and your Leader.

—BR—

THESE ONE HUNDRED YEARS

—O—

This week the congregation of the First Baptist Church is celebrating the centennial of the Natchez church and in 1936 the centennial state convention of the church will be held in Natchez.

The centennial of the First Baptist Church of Natchez is not only a notable local event but it is of interest to the entire state and the Southwest.

It was from the church established at Natchez one hundred years ago by sturdy pioneer Baptist ministers that the denomination spread until it is now the strongest numerically in the state of Mississippi.

The Baptist Church has been a part of the community life of Natchez for these one hundred years and its ministers and members have worked in harmony and a spirit of love with those of other faiths for the common good.

The centennial observance will be in keeping with the spirit of the church for ministers of various faiths and congregations of the different churches are joining with the First Baptist Church in a program which will continue throughout the week and be brought to its climax next Sunday.

The passing years have brought many changes and there is a vast difference in the first church that was built in Natchez by a little group and the stately edifice in which worship almost a thousand members—eight hundred and thirty-eight to be exact.

If those early day Baptists who have long since departed to their reward could again assemble in spirit within the walls of the present church structure they would no doubt marvel at the size of the edifice and its beauty and the swelling tones of the magnificent pipe organ would seem almost a miracle, but to them the spirit of growth, of progress and the desire to make the church a House of God and an inspiring force in the lives of its members would not be strange, nor would the leadership of its pastor, Dr. W. A. Sullivan seem different for in the minister and the present congregation the spirit of the pioneers lives on.

Even as the Baptist of one hundred years ago faced many difficulties in building the first church, the congregation of the First Baptist Church has overcome obstacles and pressed onward.

All of Natchez may well feel proud of the First Baptist Church and be happy in the fact that such an outstanding minister, man and good citizen occupies its pulpit as the Rev. Dr. W. A. Sullivan. During the years that Dr. Sullivan has been here not only has he gained the love and affection of his congregation, but the esteem and admiration of all Natchez.

The ministry of Dr. Sullivan in

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back, Only 75¢ at druggists.

Cystex

Natchez has covered eight years. When he came here he took up the work launched by the beloved late Dr. W. A. Borum for the new church and carried it on to a successful culmination.

In his ministry in Natchez Dr. Sullivan has been aided by his devoted wife, and members of the church congregation feel that the achievements and accomplishments of the church and its various departments is due in no small measure to her unremitting efforts, co-operation and inspiring faith.

To Dr. Sullivan and the members of the Baptist congregation The Democrat claims the happy privilege of extending felicitations and best wishes in behalf of the entire citizenship on the happy occasion of the one hundredth anniversary of the First Baptist Church.

—Natchez Democrat

—BR—

B. S. U. Department

Delta State Teachers College

The Delta State Teachers College was honored Sunday afternoon and night with the presence of Mr. William Hall Preston on the campus and at the Baptist Church. A short conference was held in the Y Hut at 3:30. Mr. Preston, with his usual "zim and zip" told us a few things to remember.

A large crowd enjoyed the Ridgecrest "movie", taken in 1933, given in the assembly by Mr. Preston. A number in the congregation recognized old friends and acquaintances in the "movies." Mr. W. E. Farr recognized many of his former classmates from Mississippi College. This demonstration was enjoyed by many who have never been to Ridgecrest and created a desire in them to attend the next conference there.

Mr. Preston delivered a beautiful and inspiring message to Dr. I. D. Eavenson's congregation. The choir rendered special numbers led by Mr. W. E. Farr, chorister.

Rosamond Lockett,
Cor. Secty. and Reporter.

—BR—

"You have ten potatoes and have to divide them among three persons, what do you do?"

"Mash them."—Ex.

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Liquid—Tablets

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A HISTORY OF THE BAPTISTS IN NATCHEZ

At the beginning of the 19th century the "Natchez Country" or "Natchez District" was the western limit of civilization. Only a few of the most adventurous spirits of the Atlantic seaboard had ventured thus far through the almost impenetrable forest by pack-horse or by sail or flat boat by way of the water routes. But upon opening up of the "Natchez Trace" in 1802 a veritable stream of humanity began to pour into these inviting hills and fastnesses which never let up till diverted to California in the gold rush period of 1849 to 1860.

The "Trace" was laid out on an almost bee-line from Natchez to Nashville, Tennessee, a distance of 501 miles, the first National Highway into the Great Southwest. The right of way was granted by the Chickasaw and Choctaw Indians for "a durable wagon road" for the purpose of "free communication to the sea for succor, or retreat in case of exigency. . . the same to be and continue forever a highway for the citizens of the United States and Chickasaws and Choctaws." White immigrants were refused the privilege of settling along the route, and were required to pay toll at certain points for which the Indian chiefs maintained a patrol called "The Light Horsemen," thus making travel comparatively safe from marauding bands and robbers.

This highway proved a boon to the "Natchez Country" upon which traveled in stately livery a host of the most wealthy and fastidious folk of the more settled sections of this country and foreign countries as well as an army of more humble people in their slow-moving wagons drawn by peaceful, contented oxen. Natchez, up to that time a mere stockade or Fort, was converted into an enterprising, thriving, bustling, agricultural, political and social center, teeming with life and filled with merriment. Among these were a scattering of Baptists who, shy of the glare and glitter of city life, settled in the rural districts where they built up strong, influential churches and took the land for Christ and the Baptists. Consequently the Baptist cause was slow in taking root in the larger towns where for a long period there was a destitution of Baptist preaching, except for the missionary evangelists sent to them by the more prosperous country churches.

Records Lost

Baptist churches of Natchez have had a checkered career in their long arduous struggle against almost insurmountable obstacles without and difficulties within. And to our regret most of the records have been lost, as not a line have we been able to find beyond 1919. The thread of the story as here given has been unravelled from a great mass of relatively complete files of association and State Convention minutes with which the successive Baptist churches of Natchez have been affiliated and from files of old paptrs, The Natchez Gazette, The Free Trader, the Natchez Democrat and other sources.

One of the most valuable of these

sources came into our possession only three days ago, namely; "Record of the Clear Creek Baptist Church, meeting in Washington, Miss., 1835 to 1873." And certain revealed facts in this old book, together with some others only recently brought to light, might tend to upset us in the plans so elaborately laid out for your Centennial program. But, in the premises, it is the part of wisdom to proceed whole-heartedly and enthusiastically into the prosecution of your plans for the current week and the year 1934, even though it is not the hundredth Anniversary of the beginnings of Baptist work in the city.

Beginnings In Natchez

The earliest account of Baptist work in Natchez is to the effect that on October 18, 1817 (the year Mississippi Territory joined the galaxy of states) application was made by a church of this place to join the old Mississippi Baptist Association, convening that year with the old Bogue Chitto church in Pike county. Their letter of application was accompanied by two messengers, namely, Benjamin Davis and N. Robinson. (Mr. Davis was principal of the Lancaster Academy which was established at Natchez in February of the same year). We do not know when the church was constituted nor how many members she held in fellowship, but an early historian says that it was organized in John Richard's house on Jefferson Street, two years later, 1819, they report nine members with once-a-month preaching—the fourth Sunday. Their only delegate that year to the Association was William Snodgrass, a layman, who was elected Clerk of the association, and had served in the same capacity during the years 1809, 1814, 1815, 1816 and 1818. The associational minutes were published that year in Natchez by a Mr. Andrew Marchalk, editor and publisher of the old Natchez Gazette.

At this session of the association eight churches north of the Homochitto River asked for letters of dismission to form a new association. Their request was granted and they announced their initial meeting with the Bayou Pierre church. The Natchez church was one of this group which organized the Union Baptist association on September 18, 1820.

In 1825 the church had a membership of 42, one of the largest of the churches of Union association. Only two others were numerically stronger, Clear Creek at Washington with 47 and Fellowship church in Jefferson county with 43. She reported the greatest number of baptisms that year, 7. The pastor was Rev. Elliot Estus who was appointed at the association as its correspondent to the "General Convention of the Baptist Denomination in the United States" and was also requested to solicit donations for the use and benefit of said Convention." He was designated, too, to write the Circular Letter for the association the following year. Other delegates that year, 1825, were Daniel Richards and Nathaniel Perkins, the latter being elected Clerk of the association.

From 1825 to 1836 there is a

dearth of records of any description, to our sorrow; and history reveals the following fact to our confusion; to-wit: "In 1836 Union Association convened and received three churches, Mound Bluff, Union and Natchez." Evidently the church had gone down and had revived, making application to rejoin the Association.

On Christmas Eve Day, December 24, 1836, the Baptist State Convention was organized (rather re-organized) at Washington, Adams county in the meeting house of the Clear Creek church which was the largest church in the State at that time, 115 members. The next was Palestine in Hinds county with 67 in its membership. The pastor of the Clear Creek church was Rev. Ashley Vaughn, a recent comer from West Troy, N. Y. who was the chief mover in the organization of the State body, and was elected its first president. No delegates are present representing the Natchez. Evidently she had ceased to exist. Rev. Vaughn had started a Baptist journal, the South-Western Religious Luminary, early in September, 1836 which was published in Natchez and the State Convention minutes of this initial session were printed here by Stanton and Besancon, editors and publishers of "The Free Trader". Stephen Dodge who lived either at Natchez or Washington was the Recording Secretary of the Convention.

At the first annual meeting of the State Convention after organization convening with the Palestine church, Hinds county, in May of 1837 the First Baptist Church of Natchez of 18 members, heads the list with Ashley Vaughn, Hiram Cyrenius and Stephen Dodge as delegates. Rev. Vaughn is the pastor, having changed his post office address from Washington to Natchez and no doubt had led the small group of Baptists here in the re-organization of the church, in February or March of that year, 1837, as indicated in the old Clear Creek record book. The church sent up \$30.00 for missions which was a considerable sum for that day. The following year Brother Vaughn, still pastor, was the sole delegate and the church sent \$100.00 for missions to secure for him a LIFE MEMBERSHIP on the Board of Directors of the Convention of which he was chairman. Ira Carpenter, one of the deacons of the church, was associated with Rev. Vaughn in the publication of the South-Western Religious Luminary in Natchez till February 1838 when they sold their interests to the editor of the Mobile Monitor with which it was merged and published in the coast city. A Book Depository or Baptist Book Store was established in Natchez by Ashley Vaughn in the fall of 1838.

On March 29, 1839 Rev. Ashley Vaughn died. He was still pastor at Natchez, as well as president of the State Convention, and Chairman of its Board of Directors. His going was indeed a shock to the Baptist cause throughout the State. He was called "The Father of the Convention" and "Alfred the Great of Mississippi Baptists." The con-

vention in May following, lamenting his death, said in part; in a lengthy eulogy:

"Our brother, who one year ago, Was forefront in our train; He's gone, O thought how full of wo!

Ne'er to return again.

The humble seal his lips displayed, With prudent skill applied, And ready mind, was timely aid, When all but him were tried. But while we feel the painful void, Made in our laboring band, Thy chosen means are still employed,

And Thine all powerful hand. Thy sanctifying influence send, Heal every wounded breast; In patient toil our lives we'd spend, And then enjoy Thy rest."

Rev. A. P. Bradley succeeded to the pastorate of the church, but not for long as he passed away very suddenly in the fall of the same year, 1839, at Middleton, Miss. on a return trip from Kentucky where he had gone to visit friends. For two years following Rev. W. H. Anderson is the supply pastor, along with the old Fellowship church in Jefferson county. The church calls herself the First Baptist Church of Natchez, holding 181 members in fellowship, of whom 151 are blacks. (This is the first time we have reference to blacks as members). The church sent information to the association in 1841 as follows: "Date of organization, July 4, 1839." Another enigma of the history of Baptists in Natchez.

In 1845 the church has full-time preaching with 342 members. A Sunday School is in operation for the first time. W. H. Anderson is still pastor. But the next year there is a change of pastors, Rev. W. H. Whielden becoming the undershepherd, and they report a great ingathering of souls, 103 additions by baptism. This runs the total membership to 442 — 380 blacks, 40 females white and 22 males white.

In 1847, Brother Whielden moved to Washington leaving the church pastorless, and still without a house of worship. The State Convention Board of Directors donated \$100.00 to assist her in securing a pastor and the Union Association donated an additional \$46.12 1/2. Rev. T. G. Freeman was called to the pastorate and the church was buoyant in outlook boasting a Sabbath School of 70 scholars and 300 volumes in the library.

There was a rift on the harmony and unity of the membership, how-

(Continued on page 16)

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JEROBOAM—THE MAN WHO LOST HIS CHANCE

(Continued from page 7)

He marked the place where the broad way of iniquity left the straight path of righteousness. Jeroboam blazed the road until it was named for him: "The way of Jeroboam the son of Nebat". He might have kept his people true to the El Shaddai of Abraham, but he was not big enough to risk all with God.

What was the sin of Jeroboam? It was selling out God for political advantage. Jeroboam decided he was a great statesman, and like many of the modern sort he did not believe in mixing politics and religion. He was not going to be irreligious, but he was going to have two compartments in his life, one where he would let God come, and one where he would play politics to save his throne. He knew why God had rejected Solomon, he knew that he owed his place to the will of Jehovah, yet his love of power, and his desire to hold his place by his own cunning shrewdness led him to the same blunder of Solomon. Poor Jeroboam! He never knew how greatly he had failed; he lived and died a king; but from the hour of the decision, he and his line were doomed. He sold out and lost his great opportunity. He listened to the siren voice of worldly ambition and turned to the left. His monuments were the golden calves, the deserted altars of Jehovah, and the ashes of a nation that followed its king. It is a colossal tragedy to see a man of mighty powers fail just when all the tides have set in his favor. It is the fate of some men to be remembered by their failures. Grouchy had been one of the great cluster of marshalls about the mighty Napoleon, he had rendered unusual service on many fields, but the world remembers him as the man who failed his great leader at Waterloo. John Mark had many noble qualities, but the retreat at Perga is more often coupled with his name than the gospel which he wrote. There are some things which the world forgets slowly, and one of them is the man who comes out at the little end of a great opportunity. Jeroboam was a mighty man of valor, tested on the stricken field; he was a man of unusual energy; but no historian has written the story of his brain and brawn. The one thing that stands out in his life story, is that he was the man "who made Israel to sin".

Alfred the great is known as the founder of England's mighty navy; Alexander Hamilton as the man who set the feet of the infant republic on the road to financial greatness; Louis Pasteur as the man who opened new doors to the progress of the healing forces of earth. Jeroboam the valiant, Jeroboam the energetic, the establisher of a new dynasty is remembered for the evil which he did. To be the leader of an army which followed its leader to disgraceful defeat, a man loved and revered, who deceived his followers in hopeless mistakes, such was the fate of the man who allowed selfish policy and unholy ambition to hold

the scales of destiny in life's pivotal hour.

"Jeroboam the son of Nebat, who made Israel to sin." Listen to the dull leaden tones of that epitaph, and you hear the deep tolling of the bells of doom. What did he do? What is his life story? "He made",—made what? "Made Israel to sin". See the spectral linemen with hoary hair—women stooped and bent—strong men—fair maidens, flaming youth—prattling children, all of them, every one of them, turned away from God following Jeroboam. Who did this, who turned this people from Jehovah? Yonder he goes out, at the head of the column, strong, ambitious, plausible, fascinating—it is "Jeroboam the son of Nebat, who made Israel to sin". There he stands in the light of history, the first of that long line of evil men who ruled the northern kingdom. When the inspired record began the story of this man, the writer penned: "A mighty man of valor"; but when his reign was over, the historian heaved a sigh and looked over the land sodden with iniquity, and dipping his pen into the blackest ink, he wrote, blotting it with his tears: "Jeroboam, the son of Nebat who made Israel to sin". Voltaire gave the keenest wit, the greatest powers of satire of his brilliant age to an effort to gibe religion off the earth, a nation walked in his steps till they found a land drenched with blood and tears. Long after Jeroboam was gone, when none of his offspring sat upon the throne his impetus was still felt. No other king needed to find the path to doom, Jeroboam marked it out. There is such a thing as pioneering for death and hell. Jeroboam explored the way for the new kingdom, but he turned his feet toward the places where the beastly gods of Egypt held sway and to the valleys where the fires of Moloch burned. The nation followed and went into sin, deadly, paralyzing sin, which led them on until the nation was blotted out.

The Spirit-guided penman looked over it all and picked up his quill, how slowly he wrote,—"Jeroboam the son of Nebat"—and he stopped wondering how to finish the story. The Spirit whispered "look how the nation followed him." Then grasping his pen a little more firmly he finished the sentence, writing just a little heavier line—"who made Israel to sin", and closed the book.

THE NORTH CHINA REVIVAL Alice Huey, Laichowfu, China

Years ago when we had a good system of schools in our North China mission our county supported several flourishing day schools. The country churches helped to promote the schools while the Foreign Mission Board paid a good part of the teachers' salaries. When the slump came, it came so suddenly this phase of the work was paralyzed. It may have been for the best. However, we felt if we could have carried on a few years longer we might have developed a strong system of Christian day schools. But God is leading out in other ways. While in some places we regret to see sons and daughters of Baptist

parents growing up in ignorance because there is no school near, in many other places we find Baptist teachers in small private schools. Many Baptists have positions in the public schools.

I will now speak of how God is using one of these teachers, Mr. Liu Feng San, near Sa Hwoa, our strong commercial center. Some years ago he took some work at our seminary at Hwanghsien and also took Normal Training under Miss Jane Lide. He became one of our best country teachers. Then as I said above, the slump came. The workers scattered. Wars and revolutions came and went. Missionaries went home never to return. I myself was at home five and a half years, caring for aged parents. As God held me and brought me back to China, He held on to those scattered Chinese workers. I came back into a new day for China. The churches had struck the bottom financially and spiritually. God had visited his people. All desire for worldly gain seemed to have burnt out. Then He began to pour in the riches of His wonderful grace. Hundreds, yea thousands of radiant, changed lives give proof that God is working in our midst.

Mr. Liu was away in another county teaching when the revival began to sweep over this province. Near him were some rather extreme emotionalists. On inquiry he found that their lives were not tallying with their loud professions. He dismissed it as mere excitement; he did not believe it was the work of the Holy Spirit. After he came home he went over to a little Baptist church not far from his home. The missionary pastor, Mr. Larson was there. Mr. Liu said he noticed a spontaneity and a joyful enthusiasm about the service he had never seen in a Baptist meeting before. He even noticed some audibly rejoicing in the Lord, while others were praying. And these were people whom he knew and in whom he had confidence. Mr. Larson's message got hold of him. He came from that meeting saying to himself, "I can't say about this. Perhaps it is the work of the Holy Spirit."

He began to pray about his own church. The members were scattered, some gone to the Catholics. The church house was in the hands of the Catholics. It required genuine faith to see a ray of hope in a situation like that. One of our pastors, a member of this old church, got under the burden too. They asked God to let them see their church reorganized in San Hwoa. Their prayers were answered. A real work of grace has begun in that city. In a few days delegates will go from the little group to the North China Association. They will report several baptisms and a small sum for missions—two fruits of a Baptist church.

During the summer class in Romans, Mr. Liu was one of the most interested pupils. He had studied the book before. This time he seemed to get the fuller, deeper meaning of the atonement. During the meetings which followed this study he seemed to completely surrender himself to God. Last Sunday I went

Lower Insurance Rates For Church Members

A quarter of a century ago, a minister of the gospel whose work had brought him in contact with all classes of men, became impressed with the fact that church members should be entitled to lower insurance rates than the general masses of people. His conclusion was based upon the fact that church members, as a class, are better risks because they are above the average in honesty, intelligence, sobriety, temperance and correctness in habits of living. As the result of this idea, the Church Members Relief Association was established to issue life and casualty insurance by mail to church members and ministers, and its long record of splendid service has proven the soundness of the plan.

If you are a church member, and if you would like to get the lowest possible insurance rate, send your name and address to Rev. J. K. Ake, Pres., Church Members Relief Association, Room 828 Occidental Building, Indianapolis, Ind. Full information will be sent you without cost or obligation. From the standpoint of ability to pay all claims, this is one of the strongest insurance organizations in the world.

out to Sa Hwoa. It was the day to sum up the five months' work done since reorganizing. We had a short talk from Revelation 7:13-17. Mr. Liu, as usual, was watching for souls. There were three men, Christian business men, who had come in to see a relative. Mr. Liu felt sure that they did not understand the statement "They washed their robes and made them white in the blood of the Lamb." He asked to be allowed to speak. With faultless diction and simple eloquence he gave one of the finest presentations of the atonement I have ever heard. As I listened my heart sang for joy. I felt sure the recent study of Romans had given him the clear conception of the subject. I felt more sure that, because of his surrender to his Lord, he had received the fullness of that One who is giving him this passion for souls.

I wonder if he would not change the statement quoted above by saying, "I am sure about this now. It is the work of the Holy Spirit."

Pray for him that he may be kept.

MRS. MARY RICHARDSON BERNARD

On Sept. 8, 1934 Mrs. Mary Richardson Bernard of Byhalia passed away in her seventieth year.

She was the eldest daughter of the late Rev. John Richardson, one of the pioneer preachers of this section. She was twice married. She leaves to mourn her going one son, John, several step-children, two sisters and two brothers.

She was one of the oldest members of the Byhalia church which she attended with faithful devotion until infirmity prevented. Her remains were laid to rest in the Byhalia Cemetery to await the coming of her Lord to call her out of sleep.

—Her Pastor.



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REPORT ON PROHIBITION AND LAW ENFORCEMENT, CLARKE COUNTY ASSOCIATION

Your Committee Begs Leave to Report, Viz:

The liquor question is a most gigantic one. It is likened unto "BANQUO'S GHOST," it will not down.

When the prohibition victory had been won, after a hard and continuous fight for one-half century, and prohibition prevailed throughout the United States, then we became happy and contented, and were sailing along smoothly like a great vessel on the placid waters of the mighty deep, and like "Rip Van Winkle," we went to sleep on our job for years and let the enemy come in and storm us and capture the coveted and greatly cherished 18th Amendment to our Federal Constitution, which said Amendment made it unlawful to manufacture or sell for gain, intoxicating liquors within the confines of our prosperous and beloved country, "The land of the beautiful and brave. The free man's home. The Martyr's grave." We failed to adhere to the Biblical injunction, to be alert and watchful. "Had the Goodman of the house known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." We failed to WATCH and the thief entered our fortification while we were asleep, and ripped up same, root and branch.

Now since the repeal of said 18th Amendment, it will require Herculean efforts to regain what we have lost after a fight for over one-half of a century. We must not become despondent, but all true Christians and law abiding citizens should put on the armor of warfare, fight more diligently and more zealously, and wipe out the Hydra-headed demon that lurks in every cup of strong drink. It can be done and will be done if we Christians become active, and be brave men and women, for the blessed Book says: "Submit yourselves to God. Resist the devil and he will flee from you."

Suppose we consider for a few moments the evil and demoralizing effects of the repeal of the 18th Amendment:

1st. Drunkenness has greatly increased. Arrests for drunkenness have increased enormously. The police records of Jackson, Miss., show an actual increase of 80 per cent in arrests for drunkenness during the first five months of beer, over the same period one year ago. The Chief of Police, Meridian, Miss., says that he believes drunkenness has increased five-fold in that city. Hattiesburg, Miss., records show actual increase of drunkenness of 216 per cent, and conservatively estimated, that arrests for drunkenness have increased more than 100 per cent since said REPEAL.

2nd. Dr. R. N. Whitfield, Director of Vital Statistics of Mississippi, shows that automobile fatalities have increased 100 per cent during the first part of 1934, over the same period in 1933, in Mississippi. Not only are liquor filled auto drivers dangerous, but the whiskey

and beer soaked pedestrians are becoming a hazard at street crossings to the sane and careful driver.

3rd. Joseph H. Choate, Jr., Director of the Federal Alcohol Control Commission, said, in his report during the early summer of 1934, "That as concerns liquor, the United States is living in a fool's paradise." He said further, that moonshine stills are increasing, and that "any assumption that the 1934 seizures would eliminate the illegal plants would be ridiculous." Further quoting Mr. Choate: "As for taxes, we have been disappointed. The fiscal year, ending June 30th, 1934, shows the total revenue to the Federal Government for the year was \$258,911,332. The total income revenue collections from all sources was \$2,672,239,194. Liquor furnished less than 1-10 of the internal revenue collections." It will be remembered the repeal of the 18th Amendment advocates said: "Give us whiskey and beer, and we will have such an enormous income from liquor licenses, we will BALANCE THE BUDGET," when the facts now show that the revenue derived therefrom is less than 10 per cent of the entire internal revenue collections. Quoting further from Mr. Choate: "Bootlegging has increased one hundred fold since the repeal of prohibition."

4th. Repeal has increased drinking among young people. Under date of March 10th, 1934, the Chicago Herald-Examiner said: "High school boys and girls permitted to enter the bars, and great numbers found dead drunk on the floor. Other sources reveal the same condition. Ellis Chapman, tax unit director for Mississippi, says that illicit stills are increasing since repeal of the 18th Amendment. That during the middle of October, 1934, he and his men destroyed 13 stills and 10,000 gallons of mash, and captured 25 moonshiners."

Judge Allen Cox, our Federal Judge, said during his September, 1934, term of court, that "75 per cent of all violators brought before him in the course of his official discharge of duties in Mississippi, Louisiana and Texas were young men." He deplored this condition, expressing deep concern as to our future citizenship and its morals.

Beneficial Effect of the 18th

Amendment:

Court Records—Statistical Abstracts U. S. 1923-1931, reveal viz: Deaths from alcoholism decreased 42 per cent; alcoholic insanity decreased 66 per cent; general crime from drink decreased 54 per cent; drunkenness decreased 70 per cent; drinking decreased 77 per cent; automobile wrecks (deaths) decreased 50 per cent.

In the face of all the foregoing data and statistics, the whiskey heads said that prohibition was a curse and did not prohibit drinking and crime.

Beer

The liquorites say there is no more harm in 3.2 per cent beer than buttermilk. Let us see about the facts. The Terrell's Laboratories of Fort Worth, Texas, took 4 bottles of Atlas Beer, analyzed and made a chemical test of the quantity of

alcohol in the said four bottles of beer, each containing 12 ounces of the liquid. This test was made during September, 1933. The extracted ALCOHOL was placed in a glass tube one inch in diameter and one foot long. A fresh, raw hen's egg was placed in the tube with said alcohol and it was cooked hard. The evidence showed there was enough alcohol extracted from the four bottles of beer for eight normal drinks which would have to be diluted, otherwise it would burn a person's inside up. The brain of man and its nerves are composed of albumin, just like an egg. Yet they claim beer is just as harmless as buttermilk.

Now let us consider and go to the real tap-root of the question at issue.

It is a well known fact, that the basis of the enforcement of our criminal laws is public sentiment. It has been demonstrated in this State, and unless a sound public sentiment approves of the enactment of laws against the sale of intoxicating liquors and the enforcement thereof, it is practically impossible to have such laws enforced. Take for example our Sunday statute, which in many places, including small towns, said statute is violated with perfect impunity and our Christian people are too cowardly to protest.

Clarke County became a dry county under local option during the early EIGHTIES, and our Christian people became happy and contented; when, however, we obtained state-wide prohibition in Mississippi, and later, when we obtained national prohibition by the adoption of the 18th Amendment, we became contented and considered our work completed, and that no further efforts to promote this public opinion were necessary for complete enforcement of the State and Federal statutes. In this we committed a great error, and we have just become aroused from our lethargy.

From the day of the adoption of the 18th Amendment, the whiskey soaked press, backed by teeming millions of money, kept up continuous propaganda of ridicule and contempt for the prohibition laws. Step by step this nefarious propaganda became so effective that in many parts of the United States public sentiment was turned almost completely against prohibition laws. When the Mississippi legislature convened January, 1934, the wet forces seemed to think that Mississippi had abandoned its position on prohibition, and that laws should be enacted carrying out these wet views by authorizing the sale of intoxicating LIQUORS in Mississippi. A BEER BILL was actually passed and signed by a DRY GOVERNOR. The wet SOLONS, being thus encouraged, passed a referendum liquor bill, and we are glad to say, that this BABY was put peacefully

to sleep by the people on July 10th, 1934, by a vote of 3 to 1, and we should follow up this great victory by strengthening public sentiment, and by courageously enforcing the existing LIQUOR STATUTES, and further secure the enactment at the next session of the legislature and of congress additional laws, strengthening our position on this important issue.

How To Aid In Building Up Public Sentiment

1st. Through the churches, and especially through the pulpits in the churches of Mississippi. Our preachers are the spiritual leaders and moral advisers of the citizens in this State, and a great majority of the people have great respect for the views of the ministers of the GOSPEL and know that their efforts in such matters are for the good of the whole body of people.

2nd. We are pleased to know that a majority of the Mississippi press is in favor of prohibition. Said papers would be willing to bring to bear upon the people their great influence in behalf of temperance, sobriety, prohibition and law enforcement if our Christian people would only advocate and solicit same.

3rd. Our public school teachers could exercise great influence in this behalf over the children by stressing the evil effects of intoxicating liquors upon the body, mind and soul of those imbibing the cursed POISON. Therefore, a great power is thus placed in the hands of the teachers of this State. This is actually a requirement of the public school teachers, by virtue of a law passed in 1934. The trustees should see that this law is faithfully and expeditiously carried out to the letter, and if any teacher is not wholeheartedly in sympathy with the law, he or she should not be re-elected to any position in the public schools of the State of Mississippi.

4th. Speakers of unquestioned integrity, sobriety and moral standing should at least once per year address our public schools and colleges. (Continued on page 16)

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REPORT ON PROHIBITION

(Continued from page 15)

leges upon the evil effects of ALCOHOL.

5th. The WOMEN, through their unions and organizations, are in position to wield a great influence for prohibition. The ballot gives them a power never had before. They should be encouraged to exercise it, as they so nobly and patriotically did on the referendum liquor question, July 10th, 1934. Had it not been for the ballot in the hands of the good women, the great victory would not have been won, and today Mississippi would be a legalized "WHISKEY SOAKED STATE."

We should appeal to Congress to pass a LAW forbidding the issuance of a Federal license to any citizen of any State, authorizing the doing of that which is a violation of the State laws. We are reliably informed that there are nearly 1,000 Federal licenses issued by the United States Government to people to sell intoxicating liquors in Mississippi, and a great majority of these people who bought Federal licenses are BEER DEALERS. If they are not State law violators, why should they want to buy a Federal license?

When the Mississippi Code of 1930 was adopted there were many sections of the Hemingway Code of 1927, bearing on the liquor question, left out on account of the existence of the 18th Amendment, which has since been repealed. Many of said sections should be re-enacted at the next session of the legislature, so as to make the possession of a U. S. liquor license or appliances for retailing, presumptive evidence of guilt of violating our liquor statutes.

In conclusion, your committee recommends that the voters of every county in this State, and especially in Clarke County, see if possible that representatives and senators are elected in 1935, who will promise to go to Jackson and strive to repeal the BEER BILL and thereby rid Mississippi of all her BEER JOINTS.

We further recommend that a like pledge be exacted from legislative candidates to work for the re-enactment of the law making it PRESUMPTIVE EVIDENCE of guilt of selling LIQUORS when any person holds a Federal license to retail or wholesale intoxicants in any form.

It is a well settled fact, that the sheriff and constables of each county, and the marshal of each municipality, are the moving factors towards the enforcement of the liquor laws. In the selection of such officers, the voters should ascertain if such candidates believe in and would enforce the said liquor laws. If a candidate should refuse to pledge himself in this respect, then he should be defeated for OFFICE.

If the Christian people would become really active, we could create such strong public sentiment that an officer would be afraid not to do his whole duty towards the enforcement of our LIQUOR LAWS,

A HISTORY OF BAPTISTS IN NATCHEZ

(Continued from page 13)

ever, and the pastor resigned, calling for his letter together with a number of other members. The church then asked Rev. Samuel H. Meade to supply as pastor, and sent the following lament to the Association: "We deeply regret to state the cause of Christ appears to languish in our midst; . . . Our congregations have fallen off; the Word preached has not apparently profited to much extent. . . Brethren, remember us in your intercessions at the Throne of Grace." Ira Carpenter, one of the deacons is the most prominent delegate of the church at the association during these years, being elected annually as Clerk and Treasurer of that body and secretary of the Board of Directors.

The seceding members led in the organization of the Wall Street Baptist church, on April 14, 1850, with 20 members, and in 1852 sent delegates and petitionary letter to the Union Baptist association seeking membership in that body; but by a vote of one majority the petition was denied, "the three delegates from the First Baptist church of Natchez voting against it. A committee was appointed to look into the difficulties and report back at that session of the association. On the last day this committee reported as follows:

"We regret most sincerely the distressing condition of our common Zion in the city of Natchez . . . After a patient investigation of this embarrassing controversy, we find to our great sorrow that it is impossible to bring about a reconciliation between them. . . The Association should not rightfully be entangled in this affair as it is no judiciary and its decisions are not binding upon the churches. . . We recommend the following resolutions:

1. Resolved, That for the protection of our own union we dismiss these Brethren from the Association, and entreat them to cultivate love and Christian forbearance towards one another.

2. Resolved, That we entertain Christian confidence in all these Brethren; and recommend them, if consistent with their own feelings, to join some other Association."

Whereupon a letter of dismission was granted to the First Baptist church to join some other Association. Ira Carpenter, a member of this church and Clerk of the Association, yielded the pen to another and retired with his church. This was not the end of the matter, however. For at the convening of the association next year the First Baptist church returned with a letter and delegates praying to be reinstated, Rev. W. H. Whielden being supply pastor. The action of the year previous was reconsidered and "unanimously rescinded," thus re-

and in fact, all criminal statutes.

Fraternally submitted,
Jno. L. Buckley,
Chairman
H. H. Lafferty
J. C. Thames.

instating the First Church to membership in the association. The following year they "complain of a low state of Zion" with the pastor (Whielden) preaching "twice a month to the Colored congregation." In 1855 they say: "white church met but seldom; worship principally with other denominations." But the pastor is still preaching twice a month to the Colored church. Their membership numbers 515, of whom 499 are black, 10 female white and 6 male white. This is the final gasping breath of the old First Baptist church of Natchez, as she fades from the picture.

(Continued next week)

A PLEASANT VISIT

Some ten years ago Rev. A. J. Linton of South Mississippi was pastor of Wayside Baptist Church, Yalobusha County, and a few days ago he made a very pleasant visit to our neighborhood, and while here he preached several times at our church at night. We had good crowds at each service.

Brother Linton is a fine Christian man and does so much enjoy preaching the truth, his sermons are very inspiring and uplifting. We were indeed glad to have him in our midst again. How sorry we are that his health is so that he is not permitted to pastor churches as he would like, for he does so much enjoy preaching the gospel. Our prayers are that he will soon be restored to his health and he can be spared many more years to preach the truth.

Rev. J. R. G. Hewlett of Charleston is our present pastor and has been for six years and has been called for another year. We appreciate brother Hewlett for what he has done in helping us build and pay for our new church. He is a great man and a fine pastor.

Mrs. Jack Martin,
Scobey, Miss.

THE SCHOOL IN WHICH WE WE TEACH

By G. S. Dobbins

Another study of the Sunday school? Yes, but one which is "different." The scholarly professor of Religious Pedagogy in the Southern Baptist Theological Seminary has in this book broken new ground. It so happens that this professor, besides having the gift of thorough scholarship, is at the same time a practical worker in the Sunday school and a careful student of the literature on the subject. In the foreword the author has this clean-cut challenging statement:

"There is need for a fresh study of the Sunday school. The new era into which we have entered puts heavy demands upon the churches for an adequate and effective educational program. The best in educational theory and practice must be brought to the service of Christian education. A church's educational responsibility should no longer be considered that of fostering a number of more or less unrelated organizations for teaching and

training, but rather as that of maintaining an integrated and comprehensive educational program in the carrying out of which the several organizations are utilized."

The book brings a message to thoughtful pastors, to superintendents of all types and to teachers. It is books like these that will point the way for the future growth and development of the great church school movement.

Published primarily for use in new Training Course for Sunday school workers offered by the Baptist Sunday School Board the book will prove interesting and profitable to general readers as well as to special students.

Price 60 cents in cloth, 40 cents in paper binding. — Baptist Book Store.

A WORD FROM CLARKSDALE BAPTIST CHURCH

We thank God and take courage, for His wonderful blessings to us. Our work is growing in a great way.

Present membership 1,044
Additions this year 102
S. S. enrollment—Home Dept.,
and Cradle Roll 1,014
W. M. U. membership 344
B. Y. P. U. enrollment 157

All departmental work forges ahead, in cooperation and good fellowship. Dr. Boston, our pastor, was called to the pastorate of the First Church at Dyersburg, Tenn., but has decided to stand by the work here, for which decision our hearts are made glad. Everybody is happy—good crowds—good sermons—good singing—everybody working—outlook fine.

"But, Tommy," said his mother, "didn't your conscience tell you you were doing wrong?"

"Yes," said Tommy, "but I've learned not to believe everything I hear."—Pathfinder.

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